April, 1932

UNITY

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A MAGAZINE DEVOTED TO CHRISTIAN HEALING

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The Picture of God
By Minola Maddy

The Making of Character
By V. P. Randall

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

I see myself, as God sees me, strong, healthy, buoyant Spirit

▼ ▼ ▼

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

I see myself, as God sees me, successful in all my undertakings, and prosperous in all my ways

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These statements are to be used from

April 20 to May 19

For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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CONTENTS

The Transforming Power of the Mind 2
by Charles Fillmore
The Making of Character, *by V. P. Randall* 9
Further Thoughts on Meditation 20
by Thomas L. Masson
The Picture of God, *by Minola Maddy* 26
Preparing for the Future 31
by C. O. Southard, M. D.
Apparent Failure Turned to Success 38
by Adelaide Williamson
Desire, *by Arthur E. Manning* 41
In Every Need, *by Alberta Flanders* 46
Sunday Lessons 50
Holy Spirit (Song) 65
The Purpose of Experience 66
by Frances W. Foulks
Silent Unity 69
Mind Power 70
Prayers Answered..... 72
Help from Silent Unity 80
God's Man, *by Angela Morgan* 84
The Purpose of Unity 86

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The Transforming Power of THE MIND

By CHARLES FILLMORE

Be ye transformed by the renewing of your mind

TRANSFIGURATION is always preceded by a change of mind. Our ideals must be lifted from the material, the physical, to the spiritual. But first we need to realize that it is possible for us to be transfigured, and also that we may understand the law by which it is brought about.

The meaning of the transfiguration has never been understood by those who read the Scriptures as history. The transfiguration of Jesus has always been considered a historical event, and its allegorical meaning overlooked. To get the real meaning of the transfiguration, we must regard the experience of Jesus Christ on the mount as typical of what often takes place in those who are growing in spiritual consciousness.

We have evidences every day of the power of thought to transfigure the countenance. We know that it is possible for one to be transformed in a degree by the thoughts that flit through the mind from moment to moment, but we do not know the unlimited capacity of this transfiguration, nor the part that it plays in the attainment of the Christ consciousness and the Christ body in one.

The real object of existence is to bring forth the perfect man and to attain eternal life. Eternal life must be earned. It is usually assumed that man does not die, and this is logically true of the I AM; but how about the consciousness, the soul? "The soul that sinneth, it shall die," is the testimony of the Scriptures.

It is that only which conforms to the eternal-life principle that lives eternally.

Jesus Christ taught that we must attain the consciousness of eternal life; that we have no life in us until we have attained this consciousness. Until we demonstrate over death—the death of the body, we are in a transitory state of existence.

Then the real object of existence is to attain the consciousness of eternal life, and to manifest all that is potentially involved in us by our Creator. The spirit —I AM or ego—in man is eternal, but there must be a consciousness of that eternity; there must be consciousness of the image-and-likeness man. There must be in every one of us a realization of that selfhood which has—involved in its being—all that exists in the universal. If we do not realize this, if we do not make it ours, we must eventually go back to the universal, which means diffusion of soul. Jesus Christ was the great teacher and the Way-Shower of this mighty attainment, and we shall miss "the prize of the high calling" if we do not enter the path that He trod and, in many parables, illustrations, and experiences, pointed out. Then this overcoming, or lifting up, of man is a process through which we are all passing—if we are converted to the Christ way of life. Transfiguration plays a part, and an important part, in this evolution of the soul. When we see the parallel between our experiences and Jesus transfigured, it gives us confidence in our going forward.

WE ALL have, in our study and application of the Christian life, times when we are spiritually uplifted. Such a time is marked by a form of spiritual enthusiasm, which is brought about by statements of Truth, made by ourselves or others, prayers, words of praise, songs, meditations—any cause that exalts the spiritual realms of the mind. Jesus was lifted up with Peter, James, and John. These stand for faith and judgment and love. Whenever we dwell upon these virtues and try to live up to them, they are exalted in

consciousness, and they go up with us to the mount of transfiguration. You may not always realize this. You may think that the uplift was just a passing exaltation, but it stamps itself upon your soul, and marks the planting of a new ideal in the upward trend of the whole man.

How are you considering these times when you feel the mighty upward flow of Spirit? Are they given their due importance, or, when you again come down into the valley, do you groan and question, and wonder why you do not abide, and why there seems a falling away of the mind from its exaltations?

Right here we must be wise and understand the relation of the higher principles of man and their action in the redemption of soul and body. Do not lose sight of the fact that the whole man must be spiritualized. Some people get into the habit of going up in spirit to the mount of transfiguration, and they find it so enticing that they refuse to descend to the valley again. Then soul and body are left to go their own way, and a separation ensues. Such persons dwell continually in the heights and ignore the essential unity between spirit, soul, and body. Many delusions arise among Christians because they lack understanding of the law of the ideal and its manifestations. All things, all actions, all principles, are working toward the unity of God, man, and the universe. But there must be a readjustment and a cleansing of the whole mass. If there are things, whether mental or physical, that are not up to the high standard of Spirit, they must die. Jesus on the mount spoke of His death, which was to follow. This death is of the material perception of substance and life, which is reflected in man's body of flesh. This must perish. The limited concept of matter and of a material body must be transformed, in order that the true spiritual body may appear.

WE FIND that in every upward step that we take in our evolution there is a sloughing off, a doing away with some of the parts of consciousness that do

not accord with the higher principles. Paul referred to it as the planting of a seed in the ground, and its death, before it could bring forth the new life. The real life chit in the seed does not die. It lives and multiplies itself when rid of its husk of bondage. Also, in the refinement of metals, the fire, which is life, fuses the whole mass. Then the molten elements form a new base—the precious metals go by themselves, and the dross goes by itself. The dross is poured off and thrown away, but the precious metals are saved.

Much the same thing takes place in the action of spirit, soul, and body when one goes into the high consciousness, and is transfigured. Some persons call it conversion; some, illumination; some the lifting-up power of Spirit. Whatever you call it, it is the same thing. When the white heat of God life comes upon man, there is exaltation and transfusion of elements. The result of soul exaltation is a finer soul essence forming the base of a new body substance. When the dross of materiality passes away it is a form of death.

You have doubtless questioned: "Why is it that, after I have had an uplift, after I have had a high realization, or a strong treatment, I have to meet so many errors? It seems to me that the negative side piles in on me the next day, or the next few weeks, stronger than ever."

The cause of this is a gathering together of the evil and the good; the day of judgment has arrived, and you are the judge. You may even be buried for three days in that material consciousness which has not yet come to the full light. But when you know the law, that Spirit is always with you, you have nothing to fear, if you hold steadily to the Christ presence that you realized in the mount of transfiguration.

Once seeing Truth, having once had the illumination, you find that the next step is to demonstrate it, and not be cast down or discouraged by the opposite. When the crucifixion comes, and you are suffering the pangs of dying error, you may cry out, "My God, my

God, why hast thou forsaken me?"—forgetting for the time the promises in the mount of transfiguration. Here is when you need to realize that you are passing through a transforming process that will be followed by a resurrection of all that is worth saving.

The mount of transfiguration is an essential step in every forward movement of men and nations. All philosophers have observed it in its various phases. Carlyle says: "Once risen into this divine white heat of temper, were it only for a season and not again, it is henceforth considerable through all its remaining history. And no nation that has not had such divine paroxysms at any time is apt to come to much."

Paul saw it in its work in man, when he wrote, "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory." "Then shall the righteous shine forth as the sun in the kingdom of their Father." "We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

IT IS very essential that those who are striving for the mark of the high calling in Christ Jesus shall cling to their ideals as real. They should not be regarded in the light of past events, or as future achievements, but as fulfillments here and now. This is illustrated in the communion of Moses and Elijah with Jesus on the mount. Moses represents the law; Elijah, its fulfillment. Jesus is the I AM, in which both the past and the future are identified. But Peter, not understanding the lesson, wanted to make three tabernacles, representing the tendency of man to separate and locate in personal bondage that which is spiritual and universal. When the voice of Principle proclaimed the spiritual man's presence, "This is my beloved Son, in whom I am well pleased; hear ye him," there were no promises of the past or the future. The law has no

power over one who stands in the mind of God. There is no future for one who realizes omnipresence. Nothing will transfigure the face and renew the body so rapidly as the denial of both past and future. Persons get childish because they let their thoughts dwell upon the past. Fear of the future weakens the virile life, and the feet stumble. The Son of God is vigorous with the increasing life that perpetually is flowing forth from the Father. When man realizes the omnipresent life, his whole organism is vitalized and the aura of the soul is glorified. It shines with an energy that electrifies the outer clothing, when man is in spiritual consciousness. Those little points of magnetic light, which we all have observed upon removing our clothing at night, are weak manifestations of the aura of the soul, which can be magnified until the whole body is ablaze with it.

Some Christians teach the saving of the soul, and the perishing of the body. Jesus taught the saving of both soul and body. It is true that this mortal body must be transfigured—it is but a picture or symbol of the real, spiritual body, which is the "Lord's body." The "Lord's body" is the body of Spirit—the divine idea of a perfect human body. When one realizes this new body, the cells of the present body will form into new planes of consciousness, and they will aggregate around new centers, and the "Lord's body" will appear.

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

WHEN the body is devitalized by excessive labor, dissipation, or any loss of vital force, its aura shrinks away and a consciousness akin to that of being unclothed is evident. To dream of being naked, or partly clothed, is a warning by Spirit that the reserve vital force has been dissipated and the natural clothing of the body removed. A continued disregard of the law of conservation of vital force is followed by vari-

ous diseases and finally death. During sleep the system under its natural law seeks to equalize the vital forces and does so, if the intellectual concentration has not been too great. A dream of falling means that this force, which has been piled up in the head, is falling down into the lower channels of the body, and is restoring equilibrium at the expense of harmonious reaction. When the mind is adjusted to the divine law, all the vital forces flow harmoniously and the aura glows about the body as a beautiful white light, protecting it from all discords from without, and purifying it continually from within. This is the state of the perfected man described in Revelation 1:14-16:

"And his head and his hair were white as white wool, *white* as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass . . . and his voice as the voice of many waters. . . . and his countenance was as the sun shineth in his strength."

Notice to Our Canadian Friends

In order to coöperate with our Canadian correspondents, the following plan has been devised:

Canadian money now will be accepted from Canadian correspondents by the Unity School of Christianity as on a par with United States funds.

For any Canadian money received in payment of subscriptions or literature, or as offerings, we shall give credit for the same amount in United States funds. In order to take advantage of this plan, remittances must be sent by checks payable in Canada, express orders payable in Canada, Canadian currency, or Canadian *postal notes*. If money is sent by Canadian *postal money order* no saving can be effected, for Canadian postal money orders payable to us would be payable only in the United States, and exchange charges will be deducted when you purchase the order.

The Making of Character

By V. P. RANDALL

IN HIS remarkable letter to the Galatians the great apostle Paul warned them, saying, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." In these words he endeavored to present the knowledge of a principle given by Jesus Christ; a principle that the world has been reluctant to receive, because it has insisted on thinking of the Great Master as morally present, and of His own personal notions, His own ideas, of what constituted righteousness and piety. It has failed somehow to grasp the fact that Jesus Christ was a revealer of divine law. He was an interpreter of Truth. He was not concerned with His own personal opinions whatsoever, but with an enduring, eternal reality. And so in this law that the Great Master set forth, that, as a man sows, so shall he reap, He was bringing to us a knowledge of the plan of God Himself in the life of man.

No amount of ignoring the law, no amount of neglect, will change it. It stands eternal through the ages. It operates in our individual lives regardless of whether we accept it, whether we believe it, whether we are willing to be guided by its provisions. Man does harvest according to his sowing. He does reap according to his own planting. In fact, our very birth itself, our very appearing upon this plane, in this particular incarnation, is in obedience to the law. This human experience of ours is a form of reaping, wherein we are reaping from seeds planted long ago.

We wonder sometimes at the experience of those who are but children, and we say, "Surely, they haven't planted any seed that would bring forth to them such an experience." Yet let us know that there is but one law, and that it is the law of sowing and reaping. A man does indeed reap only as he has sown; and if we will

but recognize that our experiences, which sometimes seem to have no cause so far as we are concerned, are nevertheless the result of the working of a sure and certain law of God, we shall by that very recognition be in a better position to make the connection and to set our feet upon the path that leads upward and onward toward that eternal harmony, toward that eternal peace, which every soul is seeking.

Every one asks of himself, and ofttimes he asks of his fellow man: "How may I get the most out of life? How may I attain unto an experience of happiness? How may I realize peace in my heart and prosperity in my affairs and divine order in my home? How may I experience somewhat of the measure of the kingdom of heaven itself?" We are always asking these questions, even though we do not put them into words.

THERE is an old, old legend of a man who dreamed a dream, and in this dream the man saw himself standing in the midst of a very great field, a field so vast that it had no boundaries whatsoever. As he looked out over this vast expanse a stranger appeared beside him, and he asked the stranger, "What is the name of this great field?" The stranger said: "The name of this field is the Field of Possibilities. It is so called because all things are possible to it, because out from it all things come. There is no evil so terrible, and there is no good so great, but it can be gathered from this field. There is no sorrow so cruel, and there is no joy so entrancing, but you may harvest it out of this field that lies before you. There is no poverty so rigid, and there are no riches so grand and magnificent, but you may find them here, but you may reap them from this field." The man looked, and he beheld about him men and women, some of them burdened with great burdens, burdens of sorrow and trouble and care; and he beheld others free and strong and joyous. He beheld many suffering from cruel pain. He beheld others radiant with life and health. He beheld all manner of conditions, and he asked the stranger: "Why is it that

some are gathering from this field great good and others great evil? Why is this great difference, that some are bowed down and some are exalted?" The man replied: "Each one reaps according to the seed that he has planted. Each one is a sower of seed, and the seed yields a harvest after its own kind. Each one brings to himself that which he has established."

And the man said to the stranger: "Where shall I find the seeds that bring forth peace and joy and happiness and health? Where shall I find the seeds that bring forth the kingdom of heaven?" The stranger said: "Those seeds are within your own soul. They are God's gift to you. His own powers, His own divine energies, His own faculties—these He has bestowed on you, and they are the seeds."

And again the man spoke to the stranger: "Has this field no other name? Is this the only name by which it is known, the Field of Possibilities?" And the stranger said, "It is not the only name; it has another name, and that name is Life."

ALL ABOUT us there lies this field of life, this field of unlimited possibilities, this field from which anything can be brought forth; and it is ever yielding. Always life yields; always life is in the act of bearing a harvest; for life is energy and it is power, and it must yield and it must produce. It is the very nature of that which is all about us, the very nature of that in which we are immersed, that it shall yield, produce, bring forth. We cannot prevent it from producing; we cannot stop its eternal action, but we can determine what it shall bring forth. We can determine that which it shall yield to us, whether it be good or ill, whether it be joy or sorrow, life or death. This is God's privilege conferred on us. This is the freedom that He has conferred on us, that we may plant as we will; that we may command life, for He has said, "Concerning the work of my hands, command ye me." And unto us as children of God has been given the glorious privilege to command our Father, to command that manifestation

of Himself which is life; to call forth from it that which we will, good or evil. It is needful only that there shall be planted a seed; that there shall be presented to life that which signifies our desire.

A pencil may be used to draw a figure that is ugly, or it may be used to draw a figure that is beautiful. It is purely a question of the way in which the pencil is used. And so there have been given to us those powers by which we may establish in life seeds bringing forth the beautiful or the ugly. The responsibility is with us.

We tend to ask God, "Why have You sent this sorrow upon me? Why have You laid this burden upon me?" We forget that it is we who by our planting, by our sowing, have called forth the sorrow, have called forth the burden. We need, at every time of questioning of this sort, to look within our own soul and ask, "What have I done, to get this thing?" What is the seed? For, surely, life yields to us that which conforms to the seed; for all things are the result of the seed's bringing forth after its own kind.

WE WHO would reap from life its blessings, we who would find in life joy, freedom and happiness, health and contentment, must plant certain seeds. The responsibility is ours, and it is a responsibility from which there is no possible escape. And it seems to me that one of the first seeds that we must plant is the seed of recognition. We must recognize this principle, that life itself holds all possibility of good. We must awake to the fact that, regardless of the limitation that seems to hedge us about at the present time, regardless of the pain, the sorrow, the sickness that we may experience, regardless of all those negative and unhappy conditions which are within the range of our own personal experience, all good things are about us waiting for us to call them forth from life, waiting for us to realize their presence.

An incident came to my attention some few years ago that illustrates this point. There was a scrub

woman who worked in a large office building. It was hard, dirty work, and she lived in a miserable little home on one of the back streets; lived all alone. The work became too hard for her, and she quit and drifted away, disappeared. Nobody knew just what had become of her except that she had grown poorer and poorer, and shabbier and shabbier. Then one day a man appeared, a representative of a large law firm, seeking this woman. They had sought her far and wide all over the country for several years, because she had fallen heir to a great fortune in England. Not only a fortune, but a title. Hers was the power to command; hers was the wealth adequate to meet every need. She was a rich woman, a titled lady, and yet she scrubbed floors and suffered from hunger, simply because she did not know; she did not recognize the fact that life held for her abundance.

There are many of us today plunged into the midst of some unhappy condition, and yet, did we but know it, life, lying before us, holds all good, holds its rich abundance waiting for us to recognize it, waiting for us to send out our acknowledgment, waiting for us to acclaim life as the giver of that which is truly glorious and good in every department of being.

Some years ago I stood upon a hill in the city of Blackwell, Oklahoma, and looked out over the territory surrounding that community. A friend who lived in the city said, "There are five hundred oil wells to be seen from this one spot; five hundred oil wells bringing forth an abundance of oil, and yet only a few years ago this land was apparently worthless and hilly, rough, rugged, rocky, absolutely incapable of being cultivated." It was apparently of no value whatsoever, yet below its surface was a sea of liquid gold. And so with life, our life. It may seem barren; it may seem rough and rocky; it may seem to be covered with only that which is ugly, and yet right there, right below the surface of that which we are experiencing, is all that we can possibly desire. There is every good and perfect

gift lying close at hand, waiting for us to perceive it.

So the first great need is to recognize and realize, to know, this truth; and when we do that, when we look on life, that life which is about us, that life which touches our home, our place of business, our daily experiences, as that which holds within its very self every good gift, that realization of itself will begin for us a perfect world; for life is sensitive and life is responsive, and it does respond to our right realization of that which it contains.

ANOTHER seed that we need to sow in this field of life is the seed of faith: faith in God, faith that He will help us. For, even though the responsibility is ours, the power by which the responsibility is discharged is the power of God. While we ourselves must accept the charge, it is God who works in us, and He works in us that we may do the work. And so faith in God, faith that He will manifest Himself through us, faith that He will manifest His wisdom, His judgment, His righteousness, His Truth, in our words and in our work, as we set about the task of sowing seeds that bring forth a harvest of good—this faith is necessary. And it is this faith that, of itself, not only operates to contribute to our character, not only contributes to the building up of that eternal soul quality which is a quality that abides with us—an eternal thing, not a temporary, transient thing—but brings its own material reward, its own active response.

But we must have more than faith in God; we must have faith in ourselves as an instrument through which God expresses Himself. We must realize that He has capacitated us for efficient expression of our divine nature; and so we must have faith in ourselves as the efficient instrument of such expression.

And we must have faith in our fellow man. Looking out on those who are about us, on every child of God living within this world of ours—there must be in us a measure of faith in them. Faith in that divine nature which the Father has implanted within their

souls. And this faith in God, this faith in ourselves, this faith in our fellow man, cannot be a passive faith, a static faith, but it must be a vital faith, a living faith, a positive faith, a faith that we send forth with definiteness and with assurance. For every soul is a broadcasting station that sends out something to the world. A divine law moves through our being, and we proclaim to the world our own message. It may not be an audible message, and we may not know that we are sending it; as our faith goes out—and in our ignorance, in our failure to understand God, we may be broadcasting a faith in evil, a faith in depression, a faith in sickness or in poverty—life will respond to our faith and it will give to us that thing in which we have had faith. It will give us depression and poverty and sickness and sorrow. It is said, "Your faith has called this to you, and here it is."

And so it is that our faith must be established in God, the giver of all good; in ourselves as the instrument through which God manifests Himself; and in our fellow men as those who are, with us, children of God, children of the great eternal Father.

THERE is another seed—the seed of service—that we need to plant; and in the sowing of this seed we strengthen and upbuild our character, and we bring forth a rich harvest. Oh, that we might realize the fact that service is the supreme spiritual idea that holds together our civilization! Turn to any great department of life; turn to the commercial world, the industrial world, the financial world; turn to those activities with which we are familiar, the telephone, the radio, the telegraph, the automobile, the airplane, whatever it may be. Draw out from these the element of service. Draw out from them that vision of service which was held by those who brought these manifestations into existence. Draw that out, and the whole structure falls apart, and there is nothing left but greed and hate and destruction; only that—when the element of sincere service has been removed.

We fail to realize that this spiritual idea of service is that which has vitalized the activities that are peculiar to our civilization, those activities which are best and noblest and which have done the most to advance civilization. Service is the secret, service is the key; for the spirit of service is the spirit of the Christ, who came not to be ministered unto but to minister; not to be blessed, but to bless; not to get, but to give. When we have awakened to the true significance of service, we shall see that, whenever we serve, whenever we bless, whenever we help, we are but planting seeds in the field of life, and these seeds must yield to us a harvest. There must come forth from our seeds of service some blessed, lovely thing.

SOME years ago a young man employed in one of the great department stores of New York City got this vision of service. The other clerks working with him in the department thought only of commissions, of sales, of what they were getting out of the job; but he caught the vision of service, and he said: "It is not what I get out of the job that counts; it is what I put into it. It is the service that I render; it is the spirit in which the service is rendered. And when I get myself straight on that point, then the job will yield its harvest of good." He had come into a knowledge of this principle of Truth that Unity is endeavoring to proclaim to all the world.

One day, shortly after this spiritual awakening had come to him, he was standing talking with three or four other clerks in his department. They lounged, for there were no customers. It was a rainy day, rather wet and miserable outside, and no one was shopping; that is, in that department, which displayed fine furniture and draperies and rugs. Then the elevator door opened, and a very quiet little woman stepped out. She was not very well dressed, at least not noticeably so; and she stood there, not quite decided as to which way she should go; and one of the clerks standing in the little group over by the window said, "Well, there is

probably another old woman that wants her rocking chair covered with cretonne, or something," and he looked out the window and waited for some one else to wait on her. But the young man who had grasped the idea of service said to himself: "It doesn't make any difference what she wants. I have laid hold on a new idea, the idea of courteous, helpful service." And so, in the spirit of one who sought to serve, just to be helpful even though he might not make a sale, he went over and spoke to her and said, "Is there anything that I can do to help you?" She said yes, that she wanted to look at certain articles. In a very short time he became just a little bewildered and he wondered if she was "all right"; for she had an eye to that which was most expensive and most beautiful, and she would say, "Put it down," and the sale soon ran up into thousands of dollars. Then he discovered who the customer was, for it was Mrs. Andrew Carnegie, and she was purchasing furniture for Skibo Castle in Scotland. And so, in that morning, his reputation and his future were established. And this one harvest carried over into the years to come, for he was taken to Scotland with Mr. and Mrs. Carnegie, to advise with them in the fitting up of Skibo Castle.

WE ALL do not have such experiences just in that way. Yet life does yield its true harvest of peace and satisfaction and of abundant blessing to those who catch the high vision of service to humanity shorn of any selfish demand for personal gain. When, in the spirit of the Master, when, in the spirit of Jesus Christ, we are willing to serve, to bless, to help, then life itself takes care of the return.

We serve by rightly judging our fellow men, by perceiving the living presence of Truth within every soul. Some time ago a young lawyer and his friend were sitting in this young lawyer's office looking out upon the street. They had plenty of time to sit there because there were not very many cases; in fact, the young lawyer didn't have all the office to himself. He had only

desk room on one side of the office; and, having no cases and nothing to do, he was chatting with a friend who had dropped in. He had laid hold upon this principle of Truth: he had laid hold of an understanding of what he was, and what life was, and he was endeavoring to proclaim to this friend that every man was a child of God, regardless of any kind of experiences. As they talked they looked out of the window, and as they looked out of the window a very shabby-looking man, of the sort commonly classed as a "bum," went by. He seemed a little bit under the influence of liquor as he held to a post, and the friend said, "I suppose you would call that a son of God." And the young lawyer said, "Yes, he is; he is, and the only trouble is that we don't understand it. That is all. He is probably just out of jail, and I would not be surprised if he went back there again before the day is over; and yet he is a son of God, and there is going to come the day when he will say, 'I will arise and go to my father.'" The friend laughed; and just then a wagon drew up at the bank across the street, and from the wagon emerged two guards carrying arms—revolvers—and then between them walked two other guards carrying a heavy bag; and they all went into the bank. The lawyer said, "Isn't that strange: four armed men carrying an old bag?" The friend laughed and said,

JESUS PROMISED: *He that findeth his life shall lose it; and he that loseth his life for my sake shall find it*

"Remember, it is not the bag, it is what is inside of it." The young lawyer said, "Yes, I know. That is what I have been trying to explain for the last half hour, but you didn't get it." And the friend said, "I see. I believe I understand."

The next day some one came to visit this young lawyer, and he said: "Last night we had a conference

of the directors of our corporation, and we want a young lawyer who really has a vision; who has understanding. There are excellent opportunities; and your name was presented." And he went on to say, "For some reason that I don't understand, we all agreed to invite you to accept the position." Life rightly understood had yielded a harvest. A man had had a vision, and his vision went out, even as a great broadcasting station sends out its message, so that it had touched in some mysterious way upon receptive minds. And those who knew him, yet who had never thought of calling him to accept a valuable position, suddenly, for no apparent reason whatsoever, agreed that he was the man. We serve, even when we rightly judge our fellow man; we establish the seeds that will bring forth a harvest of good. We establish ourselves in a true character.

PAUL said also, "Let us not be weary in well-doing." Steadfastness. He who is steadfast and faithful, he who holds to his high vision, he who clings to his faith in God and in his fellow man, he who insists on holding to righteous judgment, that one, by his very attitude of mind, his very steadfastness, sows a seed—a seed that brings a harvest—and life does not fail him. Life stands steadfast; even God Himself stands steadfast by the side of the one who has called forth from within himself the quality of steadfastness to the highest.

In the silence, as we turn in our heart to God, as we seek to realize His infolding presence, to grasp His enduring, eternal salvation, may we resolve with all the power of resolution that is ours that we will sow those seeds, those seeds of Truth, those seeds of reality, which will indeed call forth from life this harvest of abundance. Those seeds which, under the operation of the Spirit of God, will yield to us the things that are good and true; which will bring to us opportunity and peace of mind and strength and guidance in its every manifestation. In the name and by the power of Jesus Christ, it is so. Amen.

Further Thoughts on MEDITATION

By THOMAS L. MASSON

WE MUST always be grateful to the long line of teachers from Lao-Tse, the Chinese philosopher (who lived in the sixth century before Christ), to the modern Truth teacher, because of their emphasis on the value of meditation or silence, and the directions for its observance that they have given. That there is still great confusion on this subject, however, is shown in the remark recently made to me by a friend of mine, who said:

"I could not understand why I was plunged into such darkness, until suddenly I discovered that I was not really meditating at all, but indulging in introspection."

To those who, like my friend, are groping to find the way, it may be said that introspection is the habit of rehashing to oneself one's material difficulties, of outlining them and thereby making them worse. Introspection is very much like stirring up muddy water, instead of allowing it to settle.

Still another way of showing what meditation is not was recently reported to me by the members of a class who were seeking to learn how to meditate. After the first instruction had been given, several members came back and said that, although they had tried very hard for weeks to meditate, they had not been able to produce any "results." They, in the innocence of their hearts, were looking for some kind of hocus-pocus, not realizing that, in reality, there is no such thing as a "result." There does not have to be a result, because whatever we are seeking already *is*. We have only to

rise above the clouds of our material consciousness, and then we come to see what may be termed the "isness" of substance, God, infinite intelligence, from which all things flow.

Still another common error—a double one, this—is the theory that meditation not only takes time, but has to be learned, very much like setting-up exercises. Those of us who have tried exercises may have had the experience of learning how irksome they are apt to become—very much like keeping a diary. It is true, of course, that meditation is very much helped by outer conditions; that is, it is important to be alone, to understand the simple rules of breathing, and the like. However, we should beware of putting the cart before the horse, for the simple fact is that meditation, once acquired, is more an attitude of mind than anything else, and can be taken up or let go at any time. There is nothing queer about meditation; it is something not so much to be acquired as understood. And as soon as you do understand it, you will see, perhaps to your surprise, that without knowing it you have been meditating always.

Again, so far as time is concerned, practically speaking, the only waste of time that we experience results from our failure to meditate. When, through anxiety, we seek a thing to gratify some material desire and, like a drowning person, become more involved the more we struggle, we are wasting time.

REAL MEDITATION, therefore, is based on the rule of Christ: "The Father abiding in me doeth his works." Meditation consists very largely in a silent acknowledgment, by praise and thanksgiving, of the allness of God the Father, and thus in the leaving of all things to Him.

It must not be supposed, however, that we are to do nothing. To know the I AM within us, to know that it is God, is to be still. It is, as the Hindus put it, to be identified with the infinite repose that is the source of all energy. But that we, in the beginning,

must do our part and seek, is equally true.

This seeking is actually within us. We are apt, I think, to become confused at first about the nature of meditation because we fancy that we have to acquire something, when, in truth, we have only to get rid of something. It is, as Paul suggests, a putting off rather than a taking on. When we release ourselves from the incubus of human personality and its claims, we sit at the heart of the universe. In this respect we are very much like ants sitting on a sugar mound in a sugar mill. We do not realize that we are sitting on the mound, and we spend most of our time in reaching out our antennae for grains of sugar that fly past; whereas if we sat still, we should soon know that unlimited sugar was ours.

MANY MEN of creative and inventive bent in all ages have testified to the fact that their big ideas have come to them during moments of intense forgetfulness and silence that have succeeded preliminary seeking. The widow of Louis Agassiz, the American scientist, relates that, for two weeks of such seeking, Agassiz "had been striving to decipher the somewhat obscure impression of a fossil fish on the stone slab in which it was preserved. Weary and perplexed, he put his work aside at last and tried to dismiss it from his mind. Shortly after, he waked one night persuaded that while asleep he had seen the fish with all the missing features perfectly restored." (This story is related by Laird and Muller in their treatise entitled "Sleep.")

Note the expressive phrase, "he put his work aside." This is precisely what happens in true meditation; we put aside our personal consciousness, with all that it implies, and rest in the Father. This is the law, whether it be recognized as a spiritual law or not, for we know that God does not always give His servants religious terms in which to express themselves. The story goes on to say that Professor Agassiz hastened to the Jardin

des Plantes, where the figure of the fish was kept, only to find the impression as obscure as ever. His dream was repeated, and when, finally, he had chiseled away the surface of the stone he found that the fossil corresponded accurately with his dream, line for line, as he had after rising made a diagram of it.

THIS SEEKING preparation, which is of much importance, consists in making ourselves fit for meditation. It means that our motives must be pure; that we must see with our "single eye," and not be double-minded. In order to achieve single-mindedness, we must indeed search ourselves and throw overboard all the deadwood. The idea was expressed very well by Jeremiah Gridley, who told John Adams at the beginning of the latter's career as a young man in Boston to pursue the study of the law, rather than the gain of it. Many years ago I had a somewhat similar experience. One day the idea occurred to me to fit myself for the writing of editorials, and this without the slightest expectancy of any gain from it; and so, at considerable expense, I acquired a complete set of travel and guide books, and spent weeks in gathering information. Then I began to write editorials just for the fun of it, as the phrase is. To my surprise, I received one day from one of the leading papers of the country an invitation to join its editorial staff; and from that experience I gained more "results" than I can well list. If you are getting the truth of what I am conveying, however, you will readily see that the "results" are always negligible compared with the fact that, through right meditation, we can have at all times everything that we need.

MEDITATION, as Brother Lawrence puts it, is merely practicing the presence of God. It has been referred to as the greatest power in the world, but in itself it is not power; it is an attitude of mind. It is letting God work through you. And to this end, you simply must get rid of all time-bound notions.

We may wonder sometimes why certain great inventors have not reaped the rewards of their own ideas. They put forth the ideas, which at the time were ridiculed; and they later passed on, "unwept, unhonored, and unsung." But we must remember that comparisons of this kind are wholly misleading. We are here dealing with personal consciousness, the race mind, the time-bound sense of things. If it were possible for us to put ourselves exactly in the place of these apparently neglected men, we should discover that everything with them was exactly right. It is always from right meditation that we learn how to act; our work is then cut out for us in golden terms.

The power of meditation, so called, is indeed what we may call all-enveloping. "As the visible world is sustained by the invisible," wrote James Allen, "so men, through all their trials and sins and sordid vocations, are nourished by the beautiful visions of their solitary dreamers."

The story is told of a blind beggar who sat at the gate of a village and meditated day after day, either ignored or pitied by the passers-by. Finally he passed on; and immediately to that village came storms, and burnings, and accidents, and divers other kinds of destruction. The inhabitants, bewildered by their sudden misfortunes, inquired the reason. The answer from another seer was:

"He who guarded you by meditation has departed."

NOW, JUST as we do in real meditation, let us set aside all the superfluous things, and ask ourselves how we can enter this great avenue to infinite repose and power. Indeed, the secret is so simple that it evades us constantly, just as Saint Augustine's personal and intellectual consciousness held him back when he first began to read the Bible. Before beginning his study of the Bible, it will be remembered, he had become highly educated in all the philosophies, all the "isms," of his day. Papini writes of him at this stage:

"But it was too late! The admirable simplicity of

those pages aroused the unripe, but already corrupt, rhetorician in him to rebellion. Compared to the majestic ring of the Tullian utterances, Biblical sobriety seemed to him but poverty of language."

It was only later, when he had become humbled, that he was able to see the spiritual Truth underlying the Biblical text.

You have probably had the experience, as the expression goes, of "getting out of the wrong side of the

We thank Thee, Thou all-providing Good, that in this food our body shall find nourishment, to make it strong and capable. We thank Thee that in this drink we have the emblem of Thy cleansing in us. We thank Thee, that, body and soul, we are Thine, —restored through Thy love and sustained by Thy constancy. Amen

bed" in the morning and having things go wrong all day. On the other hand, you will doubtless have noticed that, if in the morning you are tranquil, the serene mood is apt to continue during the day.

When everything else has been said on the subject of meditation, the best way to practice it is to be found in the Bible, particularly in the Master's words: "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." Madame Guyon, in her "Method of Prayer," gives an admirable rule, which is to start meditation in the way just described and then have some word with which to launch into the deep. This mood of being at the great center of repose will gradually grow until it becomes habitual.

Meditation may indeed be for a stated period each morning; but true meditation—just being still and realizing the infinite glory, majesty, and love of the Father —is certain to extend itself throughout the day. "And nothing shall in any wise hurt you."

The Picture of God

A Story

By MINOLA MADDY

AN ARTIST of some renown stood before his easel, on which was hung a blank canvas. He was tired of the usual pictures that he had been painting—of the conceits and the vanities of men and women. He wanted to make such a painting as would startle the world and place him among the famous artists of all time. It would be his masterpiece. He sought help through prayer.

"And grant, O Father, the right inspiration. Show me what Thou wouldst have me paint, whether it be beauty, wisdom, love, or all these combined. For this picture I have selected the best canvas to be had. My paints are of the finest. I wait only for Thy guidance."

As he spoke, the artist searched deep within his soul. Gradually a daring idea began to grow in his mind. He would paint love, beauty, and wisdom combined! He would paint a picture of God!

"From the clear blue of the summer sky I shall take my blue. In the rosy tints of the dawn shall I find my rose and gold. From the richest green of the spring verdure shall I take my green. The unfolded red of the rose shall yield its color." He paused, lost in thought. "But what form shall I use for my picture?" He went to the window.

"Shall I liken Him unto those high and mighty mountains, making His appearance something to be feared and looked upon with awe? Shall I liken Him unto the sheep feeding in the pasture, showing Him meek and humble of heart? No, for a sheep has no power. Shall I liken Him unto the sun whose mighty rays reach everywhere, bringing life and warmth? No, for the sun causes drought also, and men can shut out

its light by a wall. Not so with God.

"Shall I liken Him to the ocean, from whose broad bosom the earth is watered and made green? No, for the ocean also destroys by flood and storm. Perhaps I should liken Him unto man; but no, for men would see only the reflection of themselves in the picture—a man subject to error even as they themselves."

Again the artist paused. His mind was throbbing with the urge, but he felt as though he must have some mighty revelation to carry out his idea. Some supernatural power must come to his aid. His masterpiece could not go unpainted just because he could find no form to place on the canvas. There must be some way —some way to paint the majesty of God without painting fear, His meekness without lowliness, His might without destruction, His life without death, the Father without the son. He must find the way.

AT THE half-opened door, a child stood peering into the room. Her little face was tear-stained, and in her hand she carried a broken doll.

"Please, sir, can you fix my dolly?"

The artist, aroused from his thinking, turned at the sound. "What?"

"My dolly—I let her fall there—on the stairs—and her head is broken. Can you fix her?" The brown eyes looked up questioningly.

"Oh, run along child, I haven't time. I must finish my idea." She did not understand all his words, but there was no mistaking the tone of his voice. She turned away, holding her dolly tightly. Something about the droop of her little shoulders made him pause.

"Wait a minute, little one." He went over and knelt down beside her, taking the broken doll in his hands. "Yes, there is time to fix it. Here, we shall need some glue and a cloth." He worked with skillful fingers and soon the child went out the door, grateful and happy.

The artist turned again to his canvas, impatient to be at work. There was a knock at the door. He turned

and saw standing there his dearly beloved friend, Cassus. At any other time he would have clasped the hand of his friend warmly and rejoiced at his coming, but just now there was something more important to be done. But he must not be rude.

"COME in, Cassus. What brings you here so early?"

"I am in need of help, Verio. I am in trouble." The guest settled himself as if for a long talk. His face was haggard and unhappy. The artist restrained his impulse to ask his friend if the trouble could wait. Must everything come before God? First a child, and now his friend. But wait, what was this that Cassus was saying?

"I needed the money, Verio, and I took from Rathius more than I can pay back. Now he threatens to have me arrested for—stealing."

"You stole, Cassus, you? Do you think that I am an abetter of thieves? That you can come to me for help and protection when you have done wrong?"

Cassus cringed at the cruel words. "I tell you, I needed the money, Verio. There is my family, they must be provided for. Rathius is a hard man, and unjust. He does not pay me enough for my work."

Verio was about to utter a sharp and accusing retort, when a thought arose before his mind. Why had Cassus not felt free to come to him for help? Was it because he, Verio, had not been thoughtful enough to see the other's need? Was he responsible for the sin of Cassus? Here was a friend who loved him so much that he would not ask for help until he was in dire need. Would he, Verio, love such an unthoughtful friend if he were in the place of Cassus?

Enough! If the sin of Cassus were even partly his own, he had no right to condemn.

"Will Rathius take back the money and leave you free to go your way, Cassus?"

"Yes."

"Then he shall be paid and shall bother you no more. I shall see to it myself that you get better work, and that your family is provided for. I have been a selfish friend, Cassus, and I feel that I am partly to blame for your sin. Will you forgive me?"

SOME time later, after Cassus had gone with new hope in his heart, Verio's housekeeper came to the door of the studio.

"It is time for your daily walk, my son, and I have fixed the basket as you requested."

"The basket?"

"The one for old mother Catherine, who has been ailing the past month. You know, you asked me to fix a basket of goodies, as you wished to cheer her a little."

"Yes, I had planned to walk over this afternoon, but I wish to get started on my new picture. Would you not like to take the basket and go yourself? The airing will do you good."

"Why, I—I should be glad to take it, son, but I see her 'most every evening on my way home. I thought that perhaps the sight of you would do her good. There is something so sort of strong and alive about you.

This time he hesitated but a minute.

"Of course, it was selfish of me. I shall be ready to go in a minute."

Walking back homeward through the late afternoon quietness, Verio felt strangely peaceful and rested. He wondered why. The whole day had been wasted—perhaps not wasted—but at any rate his picture had not yet been started. Well, he could work late that night while the idea was still fresh in his mind. True, he had not yet decided on the form that the picture was to take.

NEAR his doorstep stood an old man, ragged and dirty. Unconsciously Verio reached into his pocket for a coin. It was his custom, and beggars were wont to wait near his door. The look in the man's eyes caused Verio to leave the coin in his pocket.

"Would you like to come in and refresh yourself?" he asked instead. The light on the other's face repaid him. They ate dinner together that night, the one dirty and shriveled, the other clean and aglow with the strength of his youth. Late that evening, after they had sat for some time talking, Verio went with the

Ye all are one man *in Christ Jesus.*—GALATIANS

guest to the door. Under his arm the man carried a bundle of clothing, and in his pocket a good-sized bill; and on his lips was his gratitude.

Verio stood a few minutes, watching him trudge slowly down the road in the moonlight, and then went back to his easel. Strange, this feeling of quiet peace that pervaded his mind after a day of idleness.

HE STOOD before the whiteness of his empty canvas. It was less glaring now in the mellow light of the lamp. Too late now to mix his colors. He must wait till the morrow; but as he stood looking at the canvas, it began to take on a picture. First he saw himself, mending the little girl's doll, her tear-stained face looking up at him in gratitude. Then he saw the face of his friend, forgiveness and love shining from his eyes. Next the face of the frail neighbor, reaching out eagerly to grasp his hand that she might feel of his life and strength. Lastly, the beggar who desired not coins, but companionship and love.

Again the artist stood praying.

"Forgive me, Father, for my blindness, for my conceit to think that I could liken Thee unto any manifest thing. The picture of Thee is painted on my heart, but with my poor hands I could never put it on canvas; but these, Thy children, I can paint. And wherever I show mercy, love, forgiveness, charity, Thou wilt be there. Thy face shall look through every face, Thy love through every eye, Thy beauty through every scene, and Thy mercy through every deed."

Preparing for the Future

By C. O. SOUTHARD, M. D.

A SHORT time ago a friend, who had been studying some Truth literature, gave voice to an objection that I have heard not once, but many times. It was somewhat as follows:

"When I was a young man I joined the church, and I have been fairly regular in my attendance ever since. I was taught that it is the chief duty of man to spend the present life in preparing for the future life, when he must give an account of himself, and when he will go to the blessings of heaven if he is fit. In order to do this he must acknowledge that he is a sinner, show true sorrow for the past, and atone for it. Now, this theory that you call Truth is very beautiful, but it does not accord with what I have been taught, for you pay no attention whatever to the future life, but devote all your energies to the present. How can you explain this?"

Of course every metaphysician knows the answer, or should, but you might be interested in reading what I told him. It may help you in your onward way. There is very good reason for paying close attention to the present, and still we are not neglecting the future, as some people seem to think we are doing. Furthermore, our explanation is strictly scientific, as well as in accord with the teachings of the Master. Correctly speaking, there is no past, nor is there a future. The past is only a memory of what has taken place, and the future is only a vision of what is to come. The present instant is the only real time as far as we are concerned. Still, there is a very close relationship between these three conditions.

Why are you what you are today? Some will answer that it is because your life was predestined before birth, and that you are merely carrying out your

fate. This would make man only a puppet in the hands of destiny. It would take away from him all freedom and all the glory of being himself, a son of God, which is what the Master said that man is. It would remove every stimulus to attain the heights to which man is entitled. What would be the use of a person's struggling for anything if his end were predestined? He could not change the inevitable. He who knew all the mystery of life called upon us to choose our way and to follow Him. Freedom of choice is man's great privilege, which he frequently misuses.

Others will tell you that your condition today is due to heredity and environment, and that these things are what make every man a success or a failure, and that they determine every detail of your habits and disposition. Unfortunately too many who should see Truth believe and teach these doctrines. If they were right, man would indeed be in a helpless condition, merely a slave to things, instead of being their master. Yet we are told that man is to have dominion over everything. The fact that some of the greatest men who have ever lived have overcome poverty, ignorance, and physical handicaps shows the falsity of these ideas regarding heredity.

YOU ARE not what you are today because of predestination, nor are you the victim of circumstances or conditions. Metaphysical reasoning shows that there is quite a different cause for your present condition, and scientific investigation bears this out. We know that every thought held in mind, every idea continually expressed, must manifest itself in some way in the thinker's body or his affairs. If you are sick today it is because you have held thoughts of imperfection at some time in the past. If you are suffering lack today, you have held thoughts of lack in the past. If you are in trouble today, you have harbored inharmonious thoughts. These ideas are now working themselves out in you or in your affairs.

You may be surprised to know how far back the cause lies, but investigation has proved that failure today may be the result of negative ideas held during childhood, which have sunk into the subconscious mind and have become the ruling force of your life. It may go farther back. The mind of the child is very susceptible to suggestion. Thoughts carried by the mother during the prenatal period may become subconsciously active in the child before birth, and may rule him when he becomes an adult. This would account for a great part of the so-called heredity of which you hear so much.

Perhaps you last week, or yesterday, expressed a strong like or dislike that is now expressing itself in you. These are facts, and they show that your present condition is the outworking of ideas that you have held in the past. If these ideas have been ideas of subjection to circumstances and conditions, you are the product of these things; but if you have held ideas of freedom and power you have risen above these limitations. In every case we can trace the cause of health or of sickness, of success or of failure, to thoughts held in the past. The work of Freud and of others has proved this.

I KNOW of a man who was born and reared in very poor circumstances. His family was almost poverty-stricken, never being more than one jump ahead of sheer want. At an early age he was compelled to go to work at anything that he could get. Today, fifty years later, he is the owner of a good business, and is worth considerable money. He is not the only one who has done this. Some will say that it was his fate to succeed. It was, in a way, but his fate was of his own making. When a boy he determined that he would not live as his family had in the past, but that he would have some of the good things of life. He made this his aim, consciously and subconsciously, and it guided him out of conditions to which others remained bound. Instead of allowing adverse conditions to enter his conscious-

ness and become a part of him, he rose above them. His present life is the result of this boyhood ideal coupled with the faith that he could attain it.

SO WE see that the present and the past are closely linked. In fact, the present is directly the result of the past, although the latter has now no existence. Since this is so, it is reasonable and scientific to say that the future, when it becomes the present, will be the result of today. This is a logical conclusion. The past that caused your present condition was once the present. You thought along certain lines then, and the result is that you are affected now by conditions corresponding to those thoughts, consequently the thoughts of today will bear fruit at some future time. We heal metaphysically by changing the line of thought in the present, and we watch it work out for better in the future—tomorrow or next week.

Since each day of this life is making the conditions of the next day, or of some other future day, we can only conclude that we are creating our next existence right here and now. The heaven or hell that we make for ourselves here will go right with us wherever we go. Whether we go to an existence in some other plane, or reincarnation is the rule, matters not at all for our present consideration. It is not particularly the place that we are making, but the conditions that will surround us there, that we are interested in. As far as the place is concerned, we have nothing to say; that is in God's keeping. We know that He is good, so why worry? Leave that to Him, and let us make the present what it should be.

CONSIDERING that the things that you thought and the ideas that you held in childhood have made you what you are today, it is reasonable that what you are thinking and doing, as well as the ideals you are now holding, are preparing your circumstances of perhaps a thousand years hence, as we reckon time. It is possible that your faith or your lack of it, in a previous

life, has helped to bring you where you now are. Prepare for the future, yes, but not by spending time in thinking about it, nor by calling yourself a miserable sinner. That is idle. It is only by developing perfection in the present that a perfect future can be assured.

Preparing for the future? Bless you, you are doing this every minute, whether you will to do so or not. Tomorrow will be the result of today, and so it will be forever. There is no escaping this: our scientific investigations of the last few years point in this direction. Hard as it may seem, your future is in your own hands, for it will be of your own making. Salvation must be here and now. When the Master said, "The kingdom of heaven is at hand," He meant just what He said. It is waiting for us to enter it now. Put this off to a future existence and you will find yourself finally obliged to do what you might just as well do now. If you are seeking salvation you must show yourself worthy of being saved, but it must be done now.

We, as metaphysicians, forget the past, for it is but a dream, and we do not spend time delving into the future for it does not exist. But we know that every step forward is creating more happiness and more good for us when that time does become the present. To dream of a blissful future without doing something to make it a reality is just as useless as continually to dream over the past. It is to try to live in a nonexistent state, and leads nowhere. This is daydreaming. The truly successful do not dream; they visualize things as though they existed now, and work toward the goal that they have set. This is working in the present to develop a future.

EVERY thought of Truth that you think in the present is laying up a treasure of happiness for tomorrow, next year, or your next life. If you go from this existence there is but one thing that you can take with you—the consciousness that you have created here. It is this that will determine your future state. If you have a consciousness of good, the future will be good.

This cannot fail, so "lay up for yourselves treasures in heaven," the consciousness made up of thoughts of good, and you will not need to fear the future.

When man overcomes completely he will not pass from life to life; we have the Master's word for that, and it seems logical. We are told that we shall be perfect, as our Father in heaven is perfect. That is our end and aim. If a man does not accomplish this here there must be further opportunities, either here or somewhere else, otherwise the command would be empty. If a man has made great headway in his overcoming, the consciousness of Truth that he has created will put him farther on the road in his next life, giving him the chance of attaining the goal. This consciousness is the result of your thoughts, so once again I say that, with every word, either thought or spoken, you are building your future.

Now is the only time in which you can accomplish anything. You cannot sit here and do something in the future; but you can start something now and see it come to fruition in the future. If you failed to plant the seed now you would have no crop to gather a few months from now. If you want your future to be better than the present you must plant your seed thoughts now, and watch them grow, giving them attention that they do not dry out. Paul insisted on this "now." After quoting the promise in Isaiah he says, "Behold, now *is* the accepted time; behold, now *is* the day of salvation." Paul meant just what we are considering, the building of your future by making the most of this day. Find your salvation now, and you will always have it.

SEVERAL months ago I was conversing with a minister who was asking some questions concerning the belief of Unity concerning the future. I explained it somewhat as I have given it to you. At the end he thought a minute, then said:

"I believe that you are right. I have always had a

sneaking thought that if there is a real salvation it must begin here."

Many of us who have been for years seeking to find the way have finally come to this conclusion, and, forgetting the past with all its mistakes, we are keeping our mind intent on finding "the kingdom" here and now, knowing that we are creating our own future in so doing. If you will remember, John saw the New Jerusalem, not located in some distant sphere, but coming down from heaven to the earth, and a voice told him that God would dwell with men. This indicates that if we would find that place of bliss we must do so right here. We must not put it off to the future. Create the consciousness of heaven now, and you will abide in it forever. Fail to do this, and you will keep on waiting. You are creating your own future now. Make it what you desire, for it is in your own hands.

"I sent my Soul through the Invisible,
Some letter of that After-life to spell:
And by and by my Soul returned to me,
And answered, 'I Myself am Heav'n and Hell.' "

We Give Thanks

Unity's supply comes from God, largely through the persons who send us love offerings. We give thanks to God for His bounty, and we give thanks to the givers of the individual gifts that we receive. To each person who makes an offering to Unity School we send our blessing in grateful acknowledgment of his gift. We know that God blesses both the gift and the giver, and we rejoice in the blessings that come to those who share their good with us.—UNITY SCHOOL OF CHRISTIANITY

Apparent Failure Turned to SUCCESS

By ADELAIDE WILLIAMSON

"I'M JUST too dumb, Mother, that's all."

"No, Sonny boy, you're as bright as the next fellow. You don't try."

"Well, I can't help it. It isn't in me. If you hated the teachers and the whole school business as I do, you wouldn't try either. I'm going to stop school."

Donald flung himself out, banged the door, and was off to school. Much the same conversation took place every time he brought home his report card. Every subject had a P or an F. I had seen his teachers and they always told me that Donald was sullen, otherwise his conduct was good; but his mind was elsewhere. Two years in high school wasted! Only one subject passed! I was distracted. His father had threatened and the girls had bribed—to no use. This couldn't go on.

From babyhood to his twelfth year he had been brought through many serious illnesses by the power of prayer. On account of his frailty we had felt that we could not cross him. Now here he was, with four people expecting him to mind, yet doing as he pleased —a surly, ill-mannered, untidy (to the point of being dirty) boy of sixteen. He was almost bringing inharmony into the home, for his father had said, "We'll put him in the navy, where they'll make him toe the mark." It was plainly up to me to do something, and do it quickly.

Leaving the breakfast dishes on the table, I sat down with pencil and paper and quieted myself. I wrote down this treatment: *"Donald, God in the midst of you is mighty, all-powerful, all-sufficient to keep you in health, to guide and protect you, and to lead you*

into your life's work and success. You are honest, upright, just, brave, courageous, generous, kind and thoughtful of every one. You are polite, well-mannered, and gentlemanly. You are orderly, neat, and tidy in your personal appearance, your belongings, and surroundings. You are ambitious and industrious. You are mentally active and alert. You love to think out deep problems." This I held for him morning and evening.

When school was out, I went to the city, accompanied by the boy. The girls, who were teachers, and their father decided that I had better remain until the first of the year and try a change of school for Donald. I consulted a specialist on boys' problems. After I explained the case to him, he said, "If you'll take my advice, you'll give that boy a year to do what he wants to. Don't nag him, but let him alone. Put him in a trade school and let him study what he wants. He'll come out all right." "Loose him, and let him go," I thought.

WE SOUGHT out a trade school, and Donald took up radio servicing. He soon began talking about it at mealtime. Then he began using his spending money to buy parts. He started with a little crystal set about the size of a dollar, and in several months the set had grown to cover two good-sized dry-goods boxes that he had in his room. Saturdays we haunted the stores that carried radio parts, not forgetting the secondhand radio stores. He made a bargain with the girls to make a radio for them if they would buy the parts. Just before the holidays he went into one of the secondhand stores, where the proprietor had grown to know us from our frequent visits, and said, "Will you let me work a week for this loud-speaker?"

"You bet, kid."

At the end of that week, he worked the second week for a cabinet.

On Friday after the holidays Donald rushed in, crying, "Mother, just look at that!" He was excitedly

waving the school paper. I read the article, while he looked over my shoulder. " 'Donald Gray was the only boy in his radio class of twenty-five to get a job during the holidays, at his line of work. Good for you, Don!'

"I say so too, boy! Good for you! I'm delighted! How glad the girls'll be—and Dad, too! We'll just mail them this paper."

HIS ATTEMPTS at chivalry were pleasingly amusing, even if sometimes a little uncomfortable. He would grab my arm and yank me across the streets and jerk me off the street car on our Saturday shopping trips. How thankful I was, deep down in my heart, to notice this budding tenderness and desire to protect me! At every tiny improvement in him, I never failed to add a little extra thanksgiving to my treatments.

I left him with my sister and returned home in March. A few days before I left, he said, "Mother, Mr. Watkins [his teacher] said I would need to have more school to get very far as a radio engineer. And, Mother! He said I'd make a good one, if I'd study! I think I'd better go back to high school when I finish this course. It'll take us until June, and I'll come home and start next fall." I threw my arms around his neck, too thankful for words.

Out of the twenty-five in the class, Donald was one of the twelve that finished, and he stood second. He was several years younger than any other member of the class. He came home a fine upstanding boy. He had been appointed leader of his gym class before the term was over. He had grown and developed amazingly. Even I, who was expecting the improvement, was surprised at its extent.

This fall he entered high school, three years behind his class. He has never spoken a word of regret at being behind, and I have given utterance to none. He is bringing his books home and really studying. Every few days I see some new development of the answer to my prayers, and I am indeed thankful.

DESIRE

By ARTHUR E. MANNING

TO DESIRE is natural. Desire is an inherent quality. All of us possess it, and all of us desire something—any or several of the things that we think will contribute to our happiness, success, and prosperity. Desire is the mirror of our thoughts, and it is impossible to stifle its urge. It is desire that has charted human progression across the field of time.

The very spirit of humanity, the God essence in our consciousness—the desire urge is the driving force that gives the race its unlimited possibilities; and it matters not what one may be, a jungle dweller or the pilot of a nation's destiny, the urge of desire is felt.

Dominant, towering, overshadowing all else in its relative importance, desire gives life its tremendous sweep, making endeavor an irresistible force; and it was this urge that lifted the race from the mire of darkness, starting it on its way to its present level.

Had the primordial man been contented, accepting his condition as a portion of the divine plan, today would find the race still slumbering in the night of primeval darkness. But primitive man was not satisfied with his state. The spark of desire for something better burned in his soul, and with the first rays of active consciousness stirring within him, with his sensing of a higher Force, his desire urge was released. This was man's first conscious contact with the universal Spirit that he later termed God.

This sensing of desire was the beginning—the first feeble light that was ultimately to burst forth in resistless strength, lifting humanity from its slough of darkness; and with it came the separation of man from all other forms of life. Through all the ages since that separation, the desire urge has been the motivating force carrying humanity onward and upward.

This urge is ours, and, as free agents, we have the privilege of shaping it as we choose. We can clothe it in its divinity, using it nobly, constructively; or we can debase it. The choice is ours—no one can decide for us; and our life's course is shaped by our decision. If we are wise, however, we shall draw on observation and on the experience of others to aid us in our decision.

Seeking such aid, we learn this: that whenever there is a realization that desire is divine, the effort for the fulfillment of a desire is always a noble, constructive endeavor. It cannot be otherwise, and whenever a person, in striving to fulfill his desire, is quickened by that realization, he is not only assured of gaining the object of the desire, but he is an inspiration to all who watch his efforts.

On the other hand, if there is ignorance of the true meaning of desire, or an arrogant disregard of its import, the struggle for the fulfillment of a desire becomes a sordid, selfish effort; and he who strives for his desire under such conditions is sure to find himself a pariah among men, even though he finally gains that which he seeks.

THIS is illustrated wherever men toil and labor for their desires. Here is a man who, quickened by a true understanding of the divine principle involved in his desire, has thrown himself into the struggle with a purity of purpose that makes his efforts a stimulating, inspiring demonstration of God's partnership in human affairs.

Radiating faith in God, faith in self, and faith in all men, this person moves on. Each day finds him closer to that which he seeks; each day finds him more loyal to his ideals; each day finds him closer to the hearts of those who know him; each day finds him drawn closer to God and His supply.

There is no failure for this person, and he stands clear on life's horizon, an inspiration to all. Because he has practical faith in God, God returns that faith

a hundredfold. Because he has practical faith in all men, all men have faith in him; and, blending their strength with his through their faith in him, they make the fulfillment of his desires more certain.

Here is another person, one heedless of the principle involved in desire. He strives for his desires with a selfishness of purpose that makes his efforts repellent to all right-thinking people. Radiating selfishness, avarice—all the baser motives, this person moves on; and, although each day may find him closer to that which he seeks, each day will surely find him growing farther away from God, and farther away from his fellows. Having lost his contact with God, and the touch of fellowship, this person moves on alone. Minus the God contact and devoid of the envisioning influence engendered by loving, sympathetic friendships, this person stands alone; and since there are none to blend their faith and strength with his, his only assurance for the fulfillment of his desires lies solely in his own personal strength—a strength that chiefly reflects the baser instincts.

NOW, how is it with us? We have our desires. We aspire to achieve something with the tools at our command. There is no reason why we can't do it. Unshakable faith in God and man and self-faith are the only requisites needed to bring the objects of our desires to us. Nothing can keep them from us if we approach the effort courageously and wisely; but it is for us to determine how we shall gain them. We can make the effort a God-touched, self-developing endeavor: we can make it the reverse. We must choose.

In making our choice, we must keep this fact constantly in mind: that if we choose to gain the objects of our desires at the expense of our ideals, we will find, once we gain them, that we have cheated ourselves in the transaction. We will find nothing in that which we have so dearly purchased that will bring us contentment, and it will be merely a matter of time when it will lose its value entirely.

On the other hand, if we elect to gain the objects of our desires by the other, the true, method—through being guided by our Christ consciousness, lasting peace and happiness will be ours. The divine imprint on our life will be brought out in a still clearer relief. A greater quickening of Spirit will be ours. We shall develop a broader sense of spiritual values, and expand under their influence. We shall admit God to a fuller partnership in our life and affairs, and time will increase the value of our possessions.

SHOULD it be fame that we desire, we must remember that to be respected by those who know us will give us a distinction far greater than any fame that we could gain without such respect; and if we can gain fame only at the expense of losing the respect of our fellows, we must not seek fame. It is far better for one to be at peace in obscurity, retaining contact with God, respected by a few men, and in harmony with self, than to be discontented while one's name is a household word.

Perhaps it is success that we desire. If it is, and all normal persons seek it, we must never forget that worldly failure attended by loyalty to our ideals will bring us greater success than if we should gain eminence, but find it drained of harmony with God and self. Success without the God elements to nourish it must ultimately wither and decay, leaving nothing but poignant memories in its place—memories that will always taunt one for considering oneself superior to the divine law that adjusts the affairs of life.

Is it happiness that we desire? It is. Then we must always remember that true, enduring happiness is obtainable only by one method: continual contact with God, self-faith, faith in the finer things of life, and faith in our fellows, with a developed sense of human-spiritual values that will enable us to be of definite service to others. Real happiness, the only kind that floods the soul with increasing joy, is unattainable by any other process, and should we desire

that happiness—and of course we do—we must seek it with a vision that will assure it.

WHATEVER we desire, we must seek it by remaining constantly loyal to our inner perceptions, loyal to our ideals—the God impress on the soul, and loyal to our highest, noblest impulses. We must develop the faculty that will enable us to discriminate between the false and the true in life. We must expand our inner vision until we are absolutely certain that that which we desire is the right thing for us. Our doing this will save us sorrow and disappointment in the end.

Above all else, however, we must keep this realization active: that our desires are the mirrors of our thoughts, that they reflect our true self, and that the world judges us by that reflection. Likewise we must never forget that desire is of God, one of His great gifts to us—and we must be careful how we use it. We must not prostitute it in a quest of life's baser, destructive elements. Just as truly as we debase it, just so truly will we pay the penalty in shattered hopes, heartaches, and poignant, searing memories of all that we allowed to escape us.

THE DIVINE law that regulates all things in life is immutable. It cannot be ignored or set aside. It operates in every life, thus every life is dependent on it for whatever it draws from the Great Life; and, since the desire urge is of God, its divinity interlocks it with divine law. The two are inseparable, and for one to attempt to disjoin them is to invite certain failure and disaster in the quest of one's desires.

In order, then, to be assured of gaining our desires, we must retain our contact with God, regulate our life by the Christ principles, and remain loyal to our God-given ideals. By that method alone are we secure in the faith that we have it in our power to gain what we seek; and in the measure of our faith shall we draw the objects of our desires to us.

In Every Need

By ALBERTA FLANDERS

IT WAS one of those friendly, over-the-back-fence talks.

A basket on her arm, Joan had gone into the garden at the rear of our bungalow to pick oranges. Seeing her, our neighbor, Mrs. Wells, whose grounds are separated from ours by a Spanish fence of wrought iron, came up to speak to Joan.

Through an open window of my study—a room overlooking the garden—their conversation drifted pleasantly on the breeze. I could see that Mrs. Wells looked shocked. She was tapping a magazine that she held in her hand, and I heard her say: "The writer of an article in this magazine brings God into the matter of ridding his chickens of pests. My chickens," she gestured to indicate trim poultry houses and wire-inclosed runs at one side of her bungalow, "have pests, but I'd not dream of taking the matter to God."

"Why not?" smiled Joan.

"Because—oh, I don't know—it doesn't seem appropriate," our friend stammered. "One goes to God with important things. Big moments. It doesn't seem right to bother Him with so trivial a thing——"

"Perhaps it isn't trivial to the man who wrote up his experience in the hope that others might benefit from it," suggested Joan.

"Even so, I'd say it's the man's business, not God's, to care for them," insisted Mrs. Wells.

"Truth students understand man's business and God's to be one," replied Joan. "Everything, small or great, we believe to be an individualized expression of divine principle. Nothing can be trivial or outside the working of spiritual law."

"But I thought—I thought——"

"Perhaps," suggested Joan, "you're thinking of God

as a person, a larger and a glorified man."

"I did think of Him that way until I started reading books and magazines you've lent me," admitted Mrs. Wells, "but I'm beginning to realize that God is principle, not a person."

"Then you're on the right track," Joan assured her. "Realization of that is the first step toward demonstration. And you mustn't feel disturbed if, on the start, old ideas crop up occasionally."

"I know Truth students pray, 'God is my help in every need.' What you say about the pests makes me feel that you take their prayers literally."

Joan told her. "We do not limit the 'need.' "

"Then I was thinking erroneously," acknowledged Mrs. Wells.

"ANY ONE is thinking erroneously who limits his concept of God by believing that there are two classes or kinds of conditions—those that should be taken to Him and those that should not.

"God is closer to us than our hands or our feet, Mrs. Wells, closer than the eyes through which we see, the lungs with which we breathe, or the mouth with which we speak. It is as much a scientific impossibility to limit God or the ways in which He expresses as it would be to try to limit the rising of the sun each morning or the nightly appearance in the heavens of stars and planets."

"Please go on," said Mrs. Wells when Joan paused.

Joan went on: "You do not always see the sun rising, nor do you always behold the golden twinkle of stars and planets. Clouds may obscure them, but you know that the immutable principle, divine order, persists when and where only clouds appear to human vision. We never doubt the ultimate manifestation."

I could see our neighbor's face light up. "My limiting thoughts of God are like clouds in the physical world," she exclaimed with understanding.

"You're glimpsing the perfect vision," Joan com-

mended. "But remember that, though clouds of incorrect thinking may temporarily obscure your awareness of the Christ mind at work in all your affairs, divine principle is in no way affected by your lack of awareness. You are the one that is affected."

"How, Joan?"

"BY DEMONSTRATIONS delayed or altogether lacking. When you become aware of God as everywhere present, all the time, on every occasion, and when you bring this awareness to the solution of your every problem, the meeting of your every need, small or great, nothing can hold you back from practical demonstration of your good."

"Which is the object of every Truth student," commented Mrs. Wells.

"Yes. No matter how excellent your intellectual apprehension of metaphysical principles may be, unless you can show results in some degree commensurate with your understanding you have a beautiful theory rather than a demonstrable understanding, practical for the solution of your every problem."

"I see now that the writer of this article," Mrs. Wells referred to the magazine in her hand, "was using his knowledge."

"He was," Joan agreed.

"But it seems a difficult thing to do." Mrs. Wells sighed.

"It isn't," Joan told her. "All that's required is to turn from shadow to substance."

"Shadow!" echoed Mrs. Wells questioningly.

"Yes. Thoughts of unhappiness, poverty, inharmony, sorrow, disease, and the other guises in which error stalks are shadows. On the other hand, happiness, harmony, order, satisfaction, and plenty are some of the forms in which substance—another name for divine principle—clothes itself. It is possible to contact substance at any hour, any moment, of the day. It is always available for use in whatever form it may be needed. God's presence is very real."

"Shadows can seem very real," observed our friend.

"Neutralize the seeming," counseled Joan. "When shadows come stealing across your consciousness, know that they are fallacies. Open your thought to the inflow of Spirit. When invited, it will make of you a channel for cleansing, freeing, healing, harmonizing activities that will vitalize your mind, body, and affairs.

"One of the beauties of this mental process is that it can be utilized anywhere—in a crowd, on a street corner, or alone in the silence. When you still the clamor of the outer senses, God speaks to you in the quiet of your inner consciousness."

"Yet every Truth student doesn't seem to demonstrate, Joan."

"The greatest apparent handicap to practical demonstration of the fact that 'God is my help in every need' seems to me to lie in half measures," Joan made reply. "The race thought of God as a mighty potentate residing in a far-away heaven has persisted long. Because of it students, beginners in the study of Truth principles, sometimes have moments when they seem to be swept from their singleness of purpose. Momentarily they appear to lack the clarity of vision that pierces the clouds of materialism and recognizes man's unity with the Source of all good.

"When this occurs the important thing is to recognize the apparently backward swing for what it is—temporary absence of awareness of one's divine inheritance. Then one should persist in resolutely turning away from shadow, and contact spiritual substance anew. Thus come peace, harmony, joy—manifesting in every phase of one's life and affairs."

"And even pests on my chickens may be appropriately controlled in this way?"

" 'God is my help in every need,' " Joan reiterated.

Over the fence Joan and our neighbor clasped hands a moment. Then Joan returned to her orange picking, Mrs. Wells went into her house, and I resumed my writing.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, APRIL 3, 1932.

Unity Subject—*Man Created in Godlikeness.*

International Subject—*God in Creation.*
—Gen. 1:1-5, 26-31.

1. In the beginning God created the heavens and the earth.

2. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light: and there was light.

4. And God saw the light, that it was good: and God divided the light from the darkness.

5. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and sub-

due it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food:

30. And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, *I have given* every green herb for food: and it was so.

31. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

GOLDEN TEXT—*In the beginning God created the heavens and the earth.*—Gen. 1:1.

SILENT PRAYER—*I am the product of Mind, and I am created in the image and likeness of God.*

The central idea of today's lesson is the creation of man, as told in the first two chapters of Genesis.

God is Mind, and He creates through His "Word," or thought, which is the universal creative vehicle. It is stated again and again in the 1st chapter of Genesis that "God said." Jesus proved this creative power of the word many times. He said that His words were so powerful that "if ye abide in my word" we might ask whatsoever we would, and it should be done unto us.

The whole of the 1st chapter of Genesis is a mental statement of creative ideas involved into the universe. It is a description of involution. Every mental statement is mind involution. Evolution is the working out, in manifestation, of what mind has involved. Whatever mind commands to be brought forth will be carried out by and through the law of evolution inherent in Being. This applies both to the great and to the small. In mind there is but One.

The statement that "God created man in his own image, in the image of God created he him," has al-

ways been a puzzle to persons who read the Scriptures literally. The man of flesh and blood is so at variance with the spiritual creation that it has been difficult to reconcile them. It would seem that apparent man, like the rest of the creatures mentioned in the 1st chapter of Genesis, was formed after his kind rather than in the image and after the likeness of God. Virtually all thinking people, however, now admit that the story of the Garden of Eden is an allegory, and that the whole of Genesis is more or less allegorical.

But Genesis is more than an allegory; it is a description of the ideal creation and its subsequent manifestation through mental and physical unfoldment. In planning, civil engineers often use the algebraic terms, x, y, z, to represent partial products not yet brought actively into the plan, but carried along to be developed at the proper time. Involved in these symbols are ideas that can be brought out in their proper order and made a visible part of the structure. So man plans in his mind that which he proposes to build. First is the ideal, then the visible. This is the process through which all creation passes. God makes all things in mind first: this is involution. Then they are made into form and shape: this is evolution.

It is a fact, then, that man, as we see him personally, represents x in the image-and-likeness man that God created. God is carrying you right along in His mind as a perfect product of His ideal man, and you are striving to demonstrate that man. This is why man has the constant idealism that keeps him moving forward to higher and higher achievements. The "image" and "likeness" is the ideal man that pours into mankind a perpetual stream of ideas, which the personal, evolving man arranges as thoughts and forms of substance and life in body. While this evolutionary process is going on in man, he seems to be two men, one ideal and spiritual, the other intellectual and material.

An understanding of certain creative facts and of man's powers makes a directive, intelligent center in the mind, which harmonizes these two men. This directive center may be named I AM. It is something more than *I*, as expressed from the human side alone. Yet when the *I* from the human side has made union with the image-and-likeness *I*, the true I AM comes into action; this is Christ Jesus, the Son of God, evolved and made visible in creation.

God idealized two universal planes of consciousness, "the heavens and the earth." One is the realm of pure ideals; the other, of thought forms. God does not create the visible universe directly, as a man makes cement pavement, but He creates the ideas, which are used by His intelligent "image" and "likeness" to make the universe. Thus God's creations are always spiritual. Man's creations are either material or spiritual, according to his understanding.

An important point to know is that "the heavens and the earth," or the spiritual and the seemingly material planes, are states of mind primarily, and that we, as a race, are in the very midst of their expression. The creative process has been going on for æons, and a great mass of thought and mind force has been evolved. Man's body is the earthly side of an inner heaven, or mind realm. The *I* has fluctuated for ages between these two poles of consciousness, the earthly and the heavenly. When they are united the new man in Christ Jesus will come forth, a consciousness of eternal life will be established, and reincarnation will cease.

QUESTIONS

1. What is the creative vehicle of God?
2. Explain "involution" and "evolution," from the standpoint of our lesson.
3. Explain the process through which all creation passes.
4. Why does man have ideals that keep him constantly moving to higher and higher achievements?

5. What is signified by "the heavens and the earth" that God idealized, or created?

LESSON 2, APRIL 10, 1932.

Unity Subject—*Man's Free Will Demonstrated.*

International Subject—*How Sin Begins.*
—Gen. 2:15-17; 3:1-8.

15. And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.

16. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

1. Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

2. And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

GOLDEN TEXT—*Watch and pray, that ye enter not into temptation.*—Matt. 26:41.

SILENT PRAYER—*My God has commanded my strength, and I seek to use my powers in accordance with His will.*

The serpent was a creation of the Lord God—"more subtle than any beast of the field." Metaphysically considered, the serpent represents the life center, or generative function, which is not evil when kept in obedience to the law. The "woman" is the heart center, or love nature. The "garden" is the earthly consciousness, and the "tree" is the connection between the earthly consciousness and the heavenly. In the body of man, this connecting link is the nervous system. The "fruit" of this tree is the seminal or nerve fluid.

The spinal cord is the great central tree connecting the life reservoir in the generative center with the brain. In it is the reserve supply of the whole organism, and it should never be drawn upon directly. Its fruit, or nerve energy, is set free in the glands through the avenues of the lateral nerve systems. These are the "trees of the garden," whose fruit the man and the woman, or the intellect and the heart, are allowed to eat. Man's primary work, however, in the earthly consciousness (the garden) is to use his creative power to preserve order and harmony in his world, and to conserve his powers for divine direction. He is put into the garden to dress it and to keep it. Only when he has done this can he rightly eat of its fruit. The fruit of the tree "in the midst of the garden," the great seminal reservoir, is at all times to remain inviolate.

The serpent, as "Satan," is sensation suggesting to the soul indulgence in its pleasures beyond the law fixed by the creative Hand. When the soul lets sensation rule, the nerve fluid in the central reservoir is drawn upon, the connection is broken between the spiritual consciousness in the top brain and the life force in the

body, and the beasts of the field are in the ascendancy.

The argument of sense, or "Satan," that through the knowledge of good and evil man becomes as God, and that his eyes, or perceptions, are opened, is altogether fallacious. People in this sense delusion even claim that the knowledge of good and evil is part of the creative law, and that through it man is attaining wisdom. If this were true, Jesus would not have taught His disciples to pray, "Deliver us from evil: For thine is . . . the power" (A. V.). The necessity for man's deliverance from evil through the action of the higher law is absolute proof that no connection exists between true wisdom and the knowledge of evil.

"I wisdom have made prudence my dwelling,
And find out knowledge and discretion.
The fear of Jehovah is to hate evil."

The power of the mind to discriminate, to maintain balanced judgment, comes not from knowing both good and evil and choosing between them, but from knowing good so unerringly that it can never by any chance be mistaken for evil. Man grows in understanding not through his recognition of opposites, but in spite of that recognition.

Sense consciousness has involved both the heart and the intellect in a world of false relations. The separation between the body and the spiritual mind has made sad havoc in our race harmony. Physical generation has taken the place of soul generation. The soul was meant to be the helpmate of the intellect, or reason, in keeping the garden of the sense consciousness pruned and in perfect, harmonious order. To minister to the selfish desires of man is not the soul's office. Man was made to have dominion over the works of God, and his creative power should be exercised in the realm of mind and of the higher soul forces rather than in the purely physical field.

The body falls to pieces because we are trying, age after age, to bring forth after the wisdom of Satan instead of after the wisdom of God.

Jesus stated that all the innocent blood that had been shed, from the blood of Abel to that of Zacharias—over a period of thousands of years, came upon "this generation." That the Master of life did not in this term refer to the sum total of human beings then living is quite clear, in that He would not have sanctioned the injustice of forcing one generation to bear the sins of all those that had preceded it. By "this generation" Jesus evidently meant the false motivating impulse that man has acquired through the adherence of the race to the ways of the sense consciousness. The sense consciousness, by its substitution of generation for regeneration, has violated the creative law, and it is upon this perversion that the responsibility for all sin rests.

The eighteen men upon whom the tower of Siloam fell were not, according to Jesus, greater sinners than others then living in the same consciousness. But unless those others experienced a change of mind and entered into the regenerative consciousness, they were in the same category, and were subject to the same law of cause and effect.

The change of mind that those who wish to enter into the Christ consciousness must make can be effected by following the example of Jesus. He made the unity in His body between the superconsciousness in the top brain and the life center. By following His example we shall regain our former spiritual estate in the Garden of Eden.

QUESTIONS

1. Give the metaphysical symbolism of the serpent; the woman; the garden; the tree.
2. Is the knowledge of good and evil part of the divine law?
3. How does man regain his spiritual estate?

LESSON 3, APRIL 17, 1932.

Unity Subject—*New States of Consciousness.*

International Subject—*The Call of Abram.*
Gen. 12:1-9.

1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3. And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

4. So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land.

7. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him.

8. And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah.

9. And Abram journeyed, going on still toward the South.

GOLDEN TEXT—*Be thou a blessing.*—Gen. 12:2.

SILENT PRAYER—*I keep faith with God in all that I do.*

Every Hebrew name has an inner meaning. In this lesson are found names that may be interpreted as follows:

Abram—the lofty one is father.
Abraham—the father of a multitude.
Sarah—a princess.
Haran—mountaineer.

Terah—loiterer.
Canaan—lowland.
Shechem—shoulder; mountain ridge.
Moreh—teacher.
Bethel—house of God.
Ai—heap, as of stones.
South—down; the life center.

The movement in consciousness here represented is that of one who has been inactive spiritually—has been a loiterer. Terah, the father of Abram, means "loiterer." The Lord, or spiritual impulse within man, presses forth to religious activity. It virtually says, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee."

Then lofty ideals begin to possess the mind—Abram, the lofty one, is father. Faith in the unseen God and in divine guidance becomes part of the consciousness without special effort when man is obedient to the leading of Spirit. Such obedience may seem blind faith to those who depend upon sense evidence, but it works out beautifully in the lives of those who are true to it. So Abram is discerned as a historical type of faith because he acted in faith, and followed obediently his spiritual inspirations. Persons whose intuitive faith is very strong and deep can do remarkable healing work and can bring about almost miraculous results in temporal affairs without asking about or caring to know the law by which the work is done.

However, this lack of understanding of all the resources of God in the Promised Land of Canaan necessarily leaves void and waste places in the consciousness. There was a famine in that land, and Abram went down into Egypt, journeying on "toward the South." Egypt symbolizes obscurity, and the south represents the stored-up forces of the body in the vital organs, or the abdomen. Physically, Egypt has the same meaning—the vitality of the organism. Those who do not have an all-round understanding of the divine law, and do not

therefore know how to affirm a steady current of life from below to feed the flame of intelligence above, have periods of bodily exhaustion. In this condition they lose the divine guidance, and are plunged into apparent darkness. This is a necessary adjustment, however, and the law usually works itself out in restored vitality, whereupon activity ensues.

Here again is shown the result of lack of understanding. Sarah, the wife of Abram, is the soul, the affectional, emotional part of the man. Sarah is the daughter of the king—"a princess"—and should never be allowed to unite in any way with matter or material conditions. Not having divine understanding, Abram, when he was drawn down into the vital processes of the organism for recuperation, allowed his loves, affections, and emotions (Sarah) to become united to the ruling states of consciousness there, and brought plagues upon the house of Pharaoh in consequence.

It is right and proper to recognize the vital center in the organism, which is the generative, or life, center, as having a place in the divine economy, but spiritual man should never become involved in the mere animal processes of life generation through sex. This is what brings the plagues of Egypt (disease) upon the human family.

Metaphysicians who are regenerating their bodies through the concentrated power of their I AM Word should heed this lesson and, when quickening, cleansing, and readjusting the cells of this life center, they should not forget to declare silently the word of Spirit: *"The sensation of the flesh cannot hold my love. Love and understanding are united in me with purity and pure desire, in our Father's house."*

The south toward which Abram journeyed (Egypt) is a great kingdom, and its king is Pharaoh, ruler of the sun, or that brain and nerve center which our physiologists have correctly named the solar plexus. They tell us that it is the brain of the body, and that it directs the circulation, the digestion, the assimilation,

and other vital processes. Truth students have discovered that the solar plexus is but the organ through which a ruling thought acts, and this ruling thought is typified by Pharaoh. But we should not forget that it is down in Egypt (substance) that we find the "grain," or substance, required to sustain the man.

QUESTIONS

1. What follows as the natural result of obedience to the leading of Spirit?

2. Why is Abram a type of faith? What degree of faith does he typify?

3. Explain the symbology of Egypt.

4. Explain why the solar plexus has been called the brain of man.

LESSON 4, APRIL 24, 1932.

Unity Subject—*Positive and Negative Aspects of Faith.*

International Subject—*Abram's Generosity to Lot.* —Gen. 13:5-15.

5. And Lot also, who went with Abram, had flocks, and herds, and tents.

6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7. And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.

8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren.

9. Is not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou take* the right hand, then I will go to the left.

10. And Lot lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered every where, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar.

11. So Lot chose him all the Plain of the Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom.

13. Now the men of Sodom were wicked and sinners against Jehovah exceedingly.

14. And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward:

15. For all the land which thou seest, to thee will I give it, and to thy seed for ever.

GOLDEN TEXT—*In honor preferring one another.* —Rom. 12:10.

SILENT PRAYER—*In pursuit of my good I willingly surrender the claims of sense, and follow the commands of the higher law.*

The meaning of Lot is "hidden; concealed." Metaphysically, Lot represents the subjective phase of faith, while Abram represents the expanding of objective faith in the consciousness of man. When Abram went out to seek a new country in response to the call of Spirit, Lot went with him. When faith expands in consciousness, its old, subjective aspect expands also.

When one begins to cultivate faith consciously, the subjective side seems highly important. The flesh consciousness, which it represents, comes into fuller expression. Lot also had flocks, and herds, and tents. Faith can be turned toward the accumulation of substance, with a view of selfish gratification. The law, which has been proved and found "to work," can be used without regard to its higher, spiritual aspect.

When this is done, however, and when the beneficent power of Spirit is also recognized and kept in mind, there follows a clash of forces. The bodily powers cannot be kept in harmonious action when there is a divided purpose in the mind. "The land was not

able to bear them, that they might dwell together." Faith cannot be both selfless and self-centered at one and the same time. Any attempt to keep it so would lead to a disruption of the elements that conserve man's unity. There was strife between the herdsmen of Lot's cattle and the herdsmen of Abram's cattle.

When there is a sharp cleavage between the call for higher, unselfish expression and the realization of selfish desires through the use of the spiritual law of faith, an accounting must be made, and a readjustment brought about. Otherwise the elemental life forces in the organism (the Canaanites and the Perizzites) will reassert control of man's life and will exalt the claims of the sense consciousness. If man would not revert to the instinctive life of the lower order of animals, he must take stock of his faith and understand that its positive and negative poles must be separated in his life. If his faith in God is supreme, he can willingly allow the subjective pole to assume its own position. Abram allowed Lot to take his choice of the entire land, and Lot chose the "Plain of the Jordan" because it was well watered, and "like the garden of Jehovah."

Jordan means "the descending one; the south flowing." Its metaphysical meaning is the life flow of thought through the organism. In man's ignorant and unredeemed state, it is muddy with sense concepts and turbulent with materiality. These have built up a vast "plain" of material ideas, from which subjective faith draws its substance.

The subjective side of faith lays hold of man's inner nature. Lot journeyed eastward, and the east represents the within. Thus, the subjective nature takes possession of the entire sense consciousness when allowed free rein by the objective, or positive, side of the mind. Lot chose the entire "Plain of the Jordan," and Abram remained in the land of Canaan, "the lowlands," typifying the body consciousness that is to be redeemed by obedience to the divine law.

Sodom ("secret intrigues; hidden wiles") represents a concealed or obscure thought or habit of man. Gomorrah ("tyranny; material force") signifies a state of mind that is adverse to the law of Spirit. These wicked "cities of the Plain" are located within man, and before he can come into a realization of the promised "Son," or "Christ," he must consent to the thorough purification of his consciousness from the sins that Sodom and Gomorrah represent. This purification is by fire, and it must be complete.

After Abram was separated from Lot, he received a renewal of the promise that he should possess the entire land within range of his vision, and that his descendants should inherit it forever. In order to enter into his full spiritual heritage and to command all his forces, man must set himself to the task of developing his faith objectively and selflessly. He must be willing to give up the entire field of sense desires and sense pleasures (the Plain of the Jordan) and to separate himself from the subjective realm of thought except on the Godward side. The psychic realm cannot develop side by side with the spiritual; the two have different goals. The higher and the lower (northward and southward), the inner and the outer (eastward and westward), phases of man's life are to be lifted up and established in the high estate of the Son of God, or the Christ consciousness. To receive this priceless inheritance, man must lift up his eyes, or exalt his vision of the spiritual kingdom, in which his daily life is unconsciously spent, and with which his entire thought must be made to feel at home.

QUESTIONS

1. What phases of faith do Lot and Abram respectively represent?
2. Why is it necessary to discern the difference between the positive and the negative aspects of faith?
3. How does man enter into his full spiritual heritage?

HOLY SPIRIT

M. E. COLES — AN INVOCATION — J. P. WHITE

1. Ho - ly Spir - it, Truth di - vine,
2. Ho - ly Spir - it, love di - vine,
3. Ho - ly Spir - it, pow'r di - vine,
Dawn up - on this soul of mine;
Glow with - in this heart of mine;
Fill and nerve this will of mine;
Word of God, and in - ward light,
Kin - dle ev - 'ry high de - sire,
Be my law, and I shall be
Wake my spir - it, clear my sight.
Burn up self in Thy pure fire.
Firm - ly bound, yet ev - er free.

The Purpose of Experience

By FRANCES W. FOULKS

I WAS walking along the country road. Deep woods on one side showed years of growth come to fulfillment; on the other side, a plowed field showed the promise of future harvest. God's life, unhindered by human thought, was expressed in the beauty and symmetry of the mature growth, as well as in the young fresh green of sprouting things. The call of bird to bird voiced His livingness; the busy drone of bees and insects all gave evidence of infinite life.

I was barely conscious of this beauty of sight and sound, which usually gave me much joy. I was absorbed in a problem, and my heart was heavy. Discouragement, doubt, and fear—those old human traits so often dealt with and thoughtfully dissolved, yet still holding up their heads whenever error made its appearance in the outer—were seeking foothold again. It did not seem easy just then to "judge not according to appearance," and to hold fast that "righteous judgment" founded on God's love for His own, a love that, though I seemed just now insusceptible to it, I had proved over and over was all-consuming, all-encompassing, greater than any personality, and greater than any appearance of error. "Look all about you," said that Something within me, which I always find is my true guide. "See, even nature grows in the face of difficulties, comes to perfection by the setting aside of obstacles. Are you not greater than these?"

I left the mind's problem and looked about me. Millions, it seemed, of big lavender violets dotted the landscape. I noticed how many of the very largest ones had grown in spite of difficulties. A bunch of immense and beautifully colored ones had grown right through a heavy clod of dirt and grass roots that had been thrown over the plant by the plow. An-

other bunch of lovely velvety blossoms had pushed through a mat of brush, lifting their heads high as if in pride at their achievement. An unusually beautiful round-petaled one had pushed its way right through a tough dry oak leaf that lay in its way, the leaf fitting around its stem like a collar. I looked at other blossoms that were free from these growth difficulties, and I found none to surpass these that had come to perfection in spite of hindrances. What persistency and courage had been required! What faith in their innate perfection the little buds must have had as they grew! How surely they had taken hold of the life of God in them and had used it to overcome difficulties and to bring forth their inherent beauty.

I THOUGHT of experiences that come to all of us, of the particular experience with which I was now so concerned. I saw just how prone we are to question, to doubt and fear; how often we even rebel; how long we sometimes are in passing through an experience; how we come forth many times with scars of bitterness and doubt, with seemingly less faith than before. As I was thinking thus, that Something within me, which always teaches me when I will listen, spoke to me again: "The experience itself is not what matters, for this appearance will sometime, somehow, pass away. How the experience is met is what matters—it is all-important that greater patience and faith and stability be built into the consciousness through the overcoming of the error appearance. The standing so firmly on the love of God, the clinging so persistently to the power of God, and the keeping so close to the Christ indwelling that the experience finds nothing in one on which to lay its hold, that it cannot find a thought or doubt of fear to which it can attach itself, and so quickly drops away, leaving the soul stronger, sweeter, and with greater freedom and dominion than before—these are the things that matter. This is the purpose of all experience."

As I looked again into the faces of the beautiful

violets, I seemed to sense the beauty that belongs to a strong and courageous soul. I realized, more fully than ever before, that those who surmount difficulties through the power of the indwelling Christ, who pass through unhappy experiences without losing touch with the One, are building a beauty and a strength of soul that those who go through life seeking to shirk and shun the difficulties, rebelling at experiences, will never build until they come into a consciousness of joyous service, and have the will to overcome in the name of the Lord.

I WONDERED, assuming that I could stand aside and look at my own soul, reviewing past experiences that had come to me, what I should find that I had built. Would my soul be filled with beauty and purity? Should I find there faith, strong and dependable? Should I find compassion, tolerance, infinite love, divine wisdom, all of which had been established through my using the Christ qualities to meet my tests? Would my soul be free from the marrings and blemishes of fear and doubt and discontent, from the scars of hate and injustice, jealousy and criticism? Would my soul in any way resemble the soul of the One, who came to show us that we all can be "perfect, as your heavenly Father is perfect"?

As I started back along the same road over which I had come, the inner realm of me was so changed that I felt that I was in another outer world also. No longer was my heart heavy; it was as light as the breeze that caressed my face; as free as the bird that circled above me. Consciously I was in God's presence. No longer was I filled with discouragement; I was surcharged instead with strength and courage, for I had sensed within me the power that moves mountains; His omnipotence. No longer was I looking at today's experience with doubt and fear. I was regarding it rather as an opportunity to prove the love of God, to strengthen and stabilize my faith in Him, to trust the omniscient way of growth.

SILENT UNITY

Be still, and know that I am God

I see myself, as God sees me, sane, wise, triumphant Spirit

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those who need help without seeing them.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group consists of consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Mind Power

When a metaphysician says, *"I see myself, as God sees me, strong, healthy, buoyant Spirit,"* he mentally images himself as God images him.

Language is inadequate to express mind processes, and we often have to use words that so far fall short of the ideas that we seek to describe as to seem to miss the mark entirely. We frequently say to one who is in the throes of sickness, "I see you whole and well." When we say this we do not mean that we see with our physical eyes, but with the inner eye of Spirit.

The imaging power of the mind is strong or weak, according to the contact that it makes with its source—Spirit. Our mind draws upon Spirit for everything, when we understand Truth; and when we have acquired unusual ability in making contact with Spirit, the imaging power of the mind is increased in proportion to that ability.

So we find that the imaging power of our mind varies; sometimes we get a quick response to our words, and then again the response is weak. When our words are charged with power we feel the spiritual reaction, and we say, "That treatment hit the spot."

"And," you ask, "what do we say when we do not feel the spiritual response?"

We pray a little harder; meditate a little deeper; try to put out all external thoughts and concentrate on omnipresent, omnipotent, omniscient Spirit-God, until our mind is radiant with light and life. Then we again repeat our words of Truth, and try to flash the inner picture of perfection into the always recep-

tive substance of body and mind.

Christian metaphysicians have a spiritual language that is an open book to them, but that they must speak in symbols to the unawakened. Jesus found that His disciples developed the spiritual mind and could understand His instructions, but to those who were yet in spiritual darkness Truth had to be told in parables. We read in Mark 4:11 that He said to them, "Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables." He was explaining to them the various ways in which the word of God develops in the soil of the mind, using the illustration of a farmer sowing seed.

The next great forward move in the evolution of man will be the understanding and use by the new race of the idealizing power of the mind. We must develop the spiritual capacity of our mind before we can understand either man or God. As Paul says in I Corinthians, "For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God."

HEALING STATEMENT

I see myself, as God sees me, strong, healthy, buoyant Spirit

PROSPERITY STATEMENT

I see myself, as God sees me, successful in all my undertakings and prosperous in all my ways

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

I TELEGRAPHED to you for help for my son. It gives me great joy to report a wonderful case of healing.

Our doctor advised our taking him to New York specialists. The boy was on the operating table, with the doctors and nurses ready. He had begun to show improvement and it was decided to wait another day. He steadily improved. After another night in the hospital he was dismissed and ordered to report for observation later. We brought him home with us. A few days later he returned to school, and in two weeks the signs of his trouble were almost gone.

I cannot thank you enough for your coöperation. I feel that the power of prayer and God's grace and mercy to us brought about the wonderful healing. —*M. H. T., Zanesville, Ohio.*

I WAS made whole by your prayers; I feel that I can no longer refrain from expressing my gratitude to you. At the time my husband wired to you I was very low, so I have been told. I know that the

prayers of Silent Unity, and the understanding, however slight, that my husband had of the indwelling Spirit of God, saved me. So that is what was accomplished when some one prayed. I feel that my understanding is weak, but I also feel that it is increasing in clearness as I read and study "Lessons in Truth" and *Unity Daily Word.*—*M. H. P., Buffalo, N. Y.*

ON FEBRUARY 15 I sent you a telegram asking your prayers for my friend's baby. She had been vaccinated against whooping cough, but she took both the whooping cough and bronchitis. Her doctor couldn't help her, and I saw that her lungs were filling and that she would be gone soon if something was not done. When I went to see her after I had sent the telegram, she was breathing normally. Now she is taking her food and playing. I have seen for myself what prayer will do.—*Mrs. I. F. I., Mt. Clemons, Mich.*

YOU may discontinue your prayers for my daughter's eyes. They are perfectly healed from a bad burn sustained when a bottle of ammonia exploded in her face. The doctors say that this healing was a miracle. We are so grateful!—*J. C. F., Moberly, Mo.*

LAST summer I wrote to you for your prayers in my behalf, for I had been critically ill, and I feared that I would be unable to take up my work again and that my position would be in jeopardy.

All praise to the great God, who answered my prayers and those of Silent Unity. I have been working for three months and have not lost a single day. I am stronger each day—especially during the last two weeks, when I have felt joy in my increased strength and ability. From what seemed to be an incurable affliction I am to be forever released. In my young womanhood, I was stricken with a peculiar lameness that baffled the best physicians—who could give me but temporary relief. With the greatest difficulty I carried on my work. There were periods when I was too lame

to walk and too ill to work. Last summer my life was despaired of. I cannot find words to express my gratitude to you, and you may discontinue prayers for me. God bless you and your wonderful work!—*G. C., New Orleans, La.*

I AM grateful that I was able to speak the word of Truth for my husband yesterday morning at 4:30. It reached him so quickly that the healing of acute indigestion was almost instantaneous. When I came in from the kitchen with a bag of hot salt for which he had asked, he said, "The pain is much easier now," and went to sleep. He rose at six o'clock, ate some toast and drank a cup of coffee, and left as usual for his work at 6:25. When he returned at five o'clock he was feeling better than he had for several days.—*L. G., Marietta, Ohio.*

FILLED WITH PLENTY

YOU HAVE not heard from me for some time, but I have worked harder than ever trying to realize the principles of Truth, and I can well say that I have made progress.

I am very busy at present, for I am taking paying guests in order to be able to keep this beautiful home. Some time ago I read in one of your articles that one should use one's talents and make use of everything that one has. Therefore I planned to make use of this lovely home, the gorgeous location on the lake, with Munich so near, as well as my talent to make guests happy and in every way comfortable and content. This was with the help of my wonderful cook; God bless her!

I got my first guests from a most unexpected source, and through them I have had more guests than I could accommodate during August. It really is a most wonderful demonstration. I even have several guests for September, October, and November. Maybe they will stay until Christmas, which is marvelous.

All my guests have been charming people, and are truly grateful to be able to live with us. I thank you with all my heart for your loving assistance.—*E. P., Berg bie Stamberg, Bavaria, Germany.*

MY HEART is filled with gratitude to you today. In my last letter I asked you to pray that my husband receive enough salary so that I could stay at home with my baby. Yesterday the people with whom he secured a position (through the loving assistance of Unity) offered him a much better position in Alhambra, one that will pay him enough for us to live comfortably. He starts this morning. God bless you. —*H. J., Los Angeles, Calif.*

HE SHALL HAVE ABUNDANCE

WE HAVE indeed been richly blessed since using the prosperity-bank plan. I am truly thankful for having been led into Christ's fold, and to be a witness for Unity teaching whenever and wherever the opportunity presents itself.—*Mrs. T. H. F., South Euclid, Ohio.*

I AM sending my prosperity-bank savings and wish to thank you kindly for your prayers in my behalf. I wish to let you know that I was given my position back the day that the prosperity bank arrived.—*E. L. G., Springfield, Ill.*

I WANT to express to you at this Thanksgiving time my deep gratitude for all that you have done for me this past year. When I look back and contrast my formerly unsettled mind with the peace of today, my heart goes out to you in deepest thanks.

The prosperity bank, the statements, and the booklets are a great help to me. I am interested in *Weekly Unity*, also.

I know that I write to you often for help, but every

day I stand on a firmer foundation, and I have helped many others.—*Mrs. J. M., San Cataline, Palma Mallorca, Spain.*

SINCE we started a prosperity bank our needs have been met and our business has grown in spite of what people call "hard times." We work harder, to be sure, and we ask for guidance more often and rejoice to see the results of work and faith. Our business is real estate, and we are constantly searching for special values and finding them—hunting for clients who want to place their money where it will buy the most. It is a joy to work this way, with the Father's help and yours.—*E. H. R., Alameda, Calif.*

SEARCH THE SCRIPTURES

YOU are a marvelous company, and the inspiration I am getting from you in these wonderful lessons is immeasurable. While I study, seemingly incomprehensible statements become clarified as I pray to the Spirit of Truth within me. I have been able to prove the Truth many times since I last wrote to you. Just little events in everyday life, but it rejoices my heart to find that I am equal to handling these affairs by intelligent faith. What I desire beyond all else is a clear realization; it will come—I know it is coming, and when it comes I shall be able to demonstrate always. Thank you so much for the helpful explanations attached to the lessons! I go over them again and again, and each time a new idea is found. I take great delight in sending you the inclosed love offering with this, my fourth, lesson. I should like $5 to go to your department and $5 to the prison work, to be used as you think best.—*E. F. M., Halifax, Nova Scotia.*

MY HELP COMETH FROM JEHOVAH

YOUR Unity publications have been such a blessing to me! A year ago my sister was very unhappy

and discontented—I got her interested in Unity teachings and you would indeed rejoice if you knew the happiness and peace that you have brought to her. Thank you again for all that you have done for me.—*W. R., Beverly Hills, Calif.*

I WANT to renew my subscription to *Unity*. A friend gave it to me last year, and I think it is the most wonderful Christmas gift that I ever had. I really can't get along without it, it helps me so much. —*L. S., West Suffield, Conn.*

I WANT to tell you how much Mrs. T—— has been helped the past year by *Unity Daily Word*. From a mental breakdown she has come back to normal health. Such a change seems almost a miracle. Thank you for all that you have accomplished by your prayers. —*B. B. S., Malden, Mass.*

I ENJOY reading your literature—it is so helpful and so encouraging, especially in this time of general belief in lack. *Lessons in Truth,* by H. Emilie Cady, has taught me much. Before reading it I never understood what "the secret place of the Most High" meant, though I had heard very much about it.—*L. G., Boston, Mass.*

SINCE I wrote to you for a prosperity bank blessings have begun to come to me from every direction.

My life has been changed since we started to read Unity literature. Old things have passed away, and I am a new creature in Christ Jesus. God bless Unity! —*B. W., Houston, Texas.*

LOVE ONE ANOTHER

IT HAS been just a year since I took up the study of Unity, and words cannot express the good that it has done for me. With constant practice of your

affirmations, and by earnestly following your teachings, I have been able to turn my married life into one of happiness, with peace, harmony, and success abiding forevermore.—*N. L. R., Columbus, Ohio.*

HE IS MY REFUGE

I AM inclosing my check for forty-three dollars to be used for subscriptions for those unable to pay—or part can be used for subscriptions and the balance for any purpose that you consider most helpful to humanity.

This is the third check that I have sent in for this purpose, the total amounting to sixty dollars in the last few weeks.—*F. E. L., Chicago, Ill.*

MY HUSBAND and I are sending the amount saved in our prosperity bank. It has been a great joy to us both; there were days when there were only pennies to put into it, and one day when there was not even one penny in the house. But, thanks to the help and inspiration of your *Unity Daily Word*, and our faith in the bank drill, we were able to go on trustingly, and by night word came that some of my property had been sold, and we received the money at once. Unity teachings are a revelation to us of light, life, and love. May God bless and prosper you!—*Mrs. F. M. B., Manhasset, N. Y.*

UNTO US A CHILD

OUR BABY is perfect in every way, and I'm sure that it is because she is a real Unity baby. We have something every day to be thankful for, and our Unity study helps us so much!—*Mrs. J. D. McC., Wenatchee, Wash.*

THE 1st of August I gave birth to a son. He is very normal and well developed, thanks to your prayers

and God's care for me.—*E. H., Detroit, Mich.*

FATHER, I THANK THEE

I HAVE always prayed and asked God's help from day to day, but somehow my prayers seemed to lack faith, especially concerning my own prosperity. At times during my long siege of unemployment I read *Unity* magazine and felt that I should like to have the prayers of Silent Unity, but again I believed that my prayers would be answered through my own efforts.

Finally, in despair, I sent to Silent Unity for prayers for my success, and requested a prosperity bank. Two weeks from the time I received the bank I was placed in a position. Your prayers have been of the greatest help to me.—*E. L. J., Garden City, N. Y.*

INCLOSED please find my money order for five dollars, which is my Thanksgiving offering to Unity. It is sent to you with all my good wishes and blessings for your continued success in the wonderful work that you are doing for everybody.

Your articles in *Weekly Unity* have given me much comfort, and the only way in which I can show my appreciation is by sending you a love offering now and then.

God bless you, and I wish you all the success in the world.—*C. L., Chicago, Ill.*

GIVE UNTO THE LORD

I ASKED for your prayers for the securing of a position, as I was leaving my former one. I secured temporary work immediately, which lasted two weeks. I am inclosing my tithe money. I expect to go to another position tomorrow. You may discontinue prayers, for work is coming too fast. Bless you all!—*W. M. R., Great Neck, N. Y.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

Do you teach that affirmations of Truth are prayer? —*Extract from a letter answered by Silent Unity.*

Yes. Jesus' statement, "Whatsoever ye shall ask in prayer, believing, ye shall receive" calls for the word of acknowledgment.

The prayer of affirmation is the prayer of faith.

Sometimes one finds it easier to ask and then affirm, but there is a higher realization of Omnipresence that knows that all things are here in abundance awaiting man's acknowledgment. He who is in this understanding simply takes his own by affirmation and thanksgiving.

Do you think that a stronger realization can be made by holding a mental picture of a perfect body, or by just letting the feeling of love and life and power pulse and vibrate through the body without thinking about form at all? Please answer by "yes" or "no."—*Extract from a letter answered by Silent Unity.*

Your question cannot be answered by "yes" or "no," because both attitudes of mind that you mention are necessary to the demonstration of the principle. We first get the baptism of Spirit, which gives the universal feeling of love, life, and power, and sets up its quickening vibrations in soul and body. If this is not consciously incorporated into one's very being, and place made for it by denying the appearances of error, it gradually passes away. When Jesus received this baptism, the text says that He was driven "into

the wilderness" by Spirit, the "wilderness" being the uncultivated mind. There He had to meet and straighten out by denials and affirmations the "Satan," or self, consciousness. You will find it necessary to take up (after realizing the life, love, and substance of universal Mind) the specific ideas of error and to deny them according to their claims and affirm the Truth. Then sum up the whole situation by affirming your Christ perfection.

Do you believe in taking breathing exercise for spiritual development?—*Extract from a letter answered by Silent Unity.*

Efforts to gain spiritual development by means of breathing are open to question. We have known unpleasant results to follow such practices. There is an inner spiritual breath, which advocates of deep breathing have not seemed to recognize. When a person gets very still, and, with attention directed within, comes in conscious touch with the Father, he may feel this inner breath and realize it in its fullness in every part of the organism. This is beneficial.

How can we avoid the effect of a thought of evil sent to us?—*Extract from a letter answered by Silent Unity.*

Thoughts are the only active realities in the universe. They bring forth after their kind wherever they find shelter. They return to the one who conceives or launches them, augmented by the force gained from the other minds that indulge them.

The time is coming when man will be as able to perceive the impact of a thought as he is now able to feel a physical blow. When that time comes the nature of thought will be better understood, and the world will assume the defensive against negative thought waves. By reason of the world's refusing to entertain them, these forms of negation will lose their force, and finally cease to agitate the thought atmosphere.

Those who know that thoughts are things should take refuge in the Jesus Christ consciousness, thus defending themselves against the negative, and, by the power of the one enduring mental force, help to cleanse the general thought atmosphere of disintegrating vibrations. In this connection we must avoid all thought of condemnation or retribution. We make ourselves a dynamo for the strengthening of thought, and also a partaker of the results of such strengthening, when we recognize the negative thought as a power. Pray, by affirmation, that the mind of Christ Jesus become active in all your affairs.

The one who sends forth a thought of hate or revenge is more to be pitied than the object thereof, because the final result will be in the mind of the sender. The hell-fire of hate may throw its heat into the house of another temporarily, but its central flame is in the one who keeps it going with his thought, and there it will eventually have to be quenched with divine love.

What do you teach about the after life and the resurrection of the dead? How will it all come about?—*Extract from a letter answered by Silent Unity.*

Man in his true being is immortal, one with the Father-God, and he must put on the likeness of the Father and His immortal glory. It is not necessary for man to wait till some future time to enter into the glory of his immortality, for if he will put on his Christlikeness here and now he may enter into this glory in this very earth life. The flesh body must be immortalized and made divine, and man is now engaged in lifting up and redeeming the body into its celestial counterpart. "For this corruptible must put on incorruption, and this mortal must put on immortality."

Souls that have passed out of this life's expression come into the body again, for it is the mission of the soul to build an immortal, celestial body for its eter-

nal habitation, and by passing through various environments and experiences in different body forms and realms of life it gathers wisdom and understanding to build this glorious body. If it could lay hold of the true understanding of its being in this present moment it would be transformed now, and some will do this. Paul says, "Behold, I tell you a mystery: we all shall not sleep, but we shall all be changed."

The real meaning of the resurrection is not that the physical body will be raised out of the sleep of death. The resurrection means a quickening, a realization, in the soul of man—a resurrection out of old thoughts and ideas and understandings. It is the soul that is eternal, the real man, for the soul is of the Spirit, and the physical aspect of man's being is but the garment that clothes him. We see then that man is already resurrected, but he needs to experience the resurrection in his own consciousness. Meanwhile he clothes himself with the body form that is most needful for the divine purpose and his degree of unfoldment. Souls are being reborn every moment into earth bodies, and they experience resurrection as they are quickened to an understanding of the real verities of being. Every overcoming is a resurrection, every triumph of the spiritual man over the limitations of the physical or sense man is a resurrection. Resurrection means the lifting of the divinity of man out of the "sleep" that it has experienced in physical living. Man has known only the physical life and has lived wholly in physical wisdom, while all the time the real divine man, the spiritual self that was born of God, has been asleep within his being. To resurrect means to lift this real, divine man out of the sepulcher of physical living.

"For we know that if the earthly house of our tabernacle be dissolved, we have a building from God . . . eternal, in the heavens. . . . Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new."

God's Man

Man is not dust, man is not dust, I say!
A lightning substance through his being runs;
A flame he knows not of illumes his clay—
The cosmic fire that feeds the swarming suns.
As giant worlds sent spinning into space,
Hold in their center still the parted flame;
So man, within that undiscovered place—
His center—stores the light from which he came.

Think of the radiant energy that lies
Hoarded in secret chambers of the earth;
Think of the marvels drawn from out the skies—
Sight, beauty, power, of electric birth.
Then what of man, who is himself a world?
Into whose being conscious forces pour?
Since from the central sun his soul was hurled,
What of the glory kindling at the core?

Man is not flesh, man is not flesh, but fire!
His senses cheat him and his vision lies.
Swifter and keener than his soul's desires,
The flame that mothers him eludes his eyes.
Pulsing beneath all bodies, ere begun,
Flashing and thrilling close behind the screen,
A sacred substance, blinding as the sun,
Yearns for man's recognition in the seen.

We walk blindfolded in a world of light—
We could touch hands with angels, if we would;
Could, with a single utterance of might,

Commune with a celestial brotherhood.
So sheer the veil, one thrust of faith could rend
The vast illusion of our erring sense;
The facts we fear, the shapes we comprehend,
Are but the flimsiest tissues of pretense.

The times are anguished, for man feels the press
Of his divinity; through travail pains
The urge is goading him till he confess
The splendor that is crying through his veins.
Uncover, man! Thy heaven self is gold!
Gladden the eyes of Him who made thee good
In that first morning when the worlds were told
And primal word pronounced thine angelhood.

Dust! Why, the future laughs at our dull sight;
Laughs at the judgment linking man to sod—
Damning him ever with decay and blight,
When at his center burns the blaze of God!
The Force that flung the far suns into space
Pushes and throbs through an eternal plan;
The Mind that chains the singing stars in place
Implores fulfillment in the mind of man.

God, give us the whirlwind vision! Let us see,
Clear-eyed, that flame creation we call earth,
And man, the shining image, like to Thee.
Let the new age come swiftly to the birth,
When this Thy world shall know itself divine;
And mortals, waking from their dream of sense,
Shall ask no proof, no message, and no sign—
Man's larger sight, the unanswerable evidence!

—*Angela Morgan*

The Purpose of Unity

THE UNITY School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and to teach men and women of every church, and also those who have no church affiliations, to use and prove eternal Truth as taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony; how it can bring man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

Unity centers and study classes are independent associations of Unity students formed to provide places of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by Unity School of Christianity, are taught.

Unity centers provide a place of religious research for all people regardless of creed, and give helpful instruction in Christian living through devotional services, systematic study, and individual instruction. Each center, through its ministry, demonstrates its own financial supply.

No one should open a Unity center or study class without consulting the Unity Field Department. Contact with this department is necessary in order to conform with the standard of preparation required of Unity teachers and leaders, as well as to comply with the code of ethics and the policies developed for Unity field work. Through its Field Department, Unity School offers an advisory service, based on the policy and practice of the ministry of Truth at Unity headquarters and successful centers, for the purpose of maintaining high standards of center conduct.

Help a Friend

The world is full of people needing the help that only Truth can bring them. Perhaps you know of some one who needs help in manifesting health, happiness, or prosperity. The members of the Help-One-A-Month Club pledge to give one Unity subscription a month to some friend in need of Truth. Join the club today and let *Unity* magazine carry its message of love and joy into the heart of a friend. Address your letter to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

Unity Textbooks in Constant Use

Many public libraries receive Unity literature, free of charge, from our Silent-70 Department. The following letter from a librarian speaks for itself:

We are very glad to know that you will continue to send us the Unity periodicals. We can use Unity, Weekly Unity, *and* Wee Wisdom. *The children love* Wee Wisdom, *and you may be interested to learn that I often see it on the desks of the Sisters in the near-by parochial school. We have* Lessons in Truth *and* Christian Healing, *but one of these days we shall have to ask you for new copies, as these books are constantly used, and are wearing out.*

In Its Second Edition

So popular is *The Unity Viewpoint* that the first edition of this booklet is now exhausted, and we are printing a second edition. We send this booklet, free, with each new subscription to adults. Its purpose is to help new subscribers to understand the terms and methods referred to in Unity literature. *The Unity Viewpoint,* accompanying a gift subscription, therefore, doubles the value of your gift to a friend. (*Wee Wisdom* subscribers do not receive *The Unity Viewpoint.*)

Presented in Other Unity

Ted Yields to Temptation

The night was just right for adventure, and here was Nickie under the window urging Ted to come along with the Fearless Six to the outskirts of town, where they could catch a glimpse of the gypsy camp. Ted had promised his father not to play with Nickie's gang again, for certain good reasons. But what harm could there be in the trip? As Nickie suggested, Ted could go just this once before beginning to keep his promise—a brand-new way of regarding a promise. Ted yielded, and such fun the boys had—such thrilling fun! But the next morning—if you want to know whether it pays to break a promise, read "Ted's Word of Honor," a two-part serial, by Estelle Urbahns, beginning in April *Wee Wisdom*.

"I am the way"

In order to become master of any situation, you must first learn to master yourself. If you will make the inner adjustments first, you will find it easier to make those in the outer. Read "Handles," an article appearing in *Unity Daily Word* this month, and learn how to approach any situation in the correct attitude of mind.

"Just as I Expected"

Side by side they worked, Windy and Pritchard, both valued employees of long standing. Then one day Joe French, the manager, passed through the office, paused a moment, and passed on. Immediately both men got a hunch, Windy that he was going to be laid off, and Pritchard that he was to receive an increase

Periodicals This Month

in pay. As a matter of fact Joe French had been instructed to retain Windy and to give Pritchard "notice" at the end of two weeks. You will want to read "Hunches," a story by Mildred R. White, appearing in *Youth* magazine this month, and see how the fixed conviction of each man influenced the final decision.

Business Is as Good as You Make It

Regardless of business conditions, you are going to get back just what you give out. If you regard your work as merely something to help you "get by," then "getting by" is all that you will accomplish. Try putting yourself into your work with interest and enthusiasm, and you are bound to succeed. This sums up the philosophy expounded in the article, "Grasshopper Men," by H. L. Walker, appearing in April *Christian Business.*

You Are a Mental Radio Station

There is evidence that the mind of man is sending out at all times waves of energy, thought waves that cause definite results. Are you getting the results that you desire? If you are not, it is probable that you are broadcasting negative thoughts, for every thought has power, and works according to its kind. "Be a radiating center for waves that carry only good," says Dr. C. O. Southard. "Let your thought waves go to the farthest possible point, carrying their message of health, happiness, and abundance. Then see how they will come back laden with all the good of the Father." Dr. Southard's article, "The Ways of Waves," appears in *Weekly Unity* in April.

DIRECTORY

(For Your Convenience)

ALABAMA

Birmingham—Unity Cen, 229½ N 18th
Mobile—Unity Cen, 1315 Browne; Unity Study Class, 236 N Conception

ARIZONA

Phoenix—Unity Cen, Title & Trust bldg

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity Tr Cen, 1669½ Chester
Burbank—Unity Cen, 216 Gregg bldg
Fresno—E Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R S Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee; Unity Study Class, 1645½ N Winona [Queen
Inglewood—Unity Truth Ministry, 426 E
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Temple, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 640 S New Hampshire; Home of Truth, 1975 W Wash; Bullocks; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 743 W 7th; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont; Edward Hoykendorf, Haas bldg
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 938 Seminary
Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Pomona—Meta Bk sh, 684 W 3d
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Cen, 2189 E st
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Calif Truth Cen, 63 Post; Unity Cen, 1212 Market; Paul Elder Co, 239 Post; The Emporium; Unity Book Sh, 115 O'Farrell
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut
Santa Monica—Unity Cen, 528 Arizona; Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Van Nuys—Unity Cen, 14424 Friar
Whittier—Unity Soc, 410 S Greenleaf
Willow Glen—Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg; Unity Reading Rm, 750 Main
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 110 N Beach
Jacksonville—Unity Cen, Seneca Hotel
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, Everglades Hotel
Orlando—Anna Nicholson, 417 Lake
St Petersburg—Unity Church, 646 5th av S
Tampa—First Unity Soc, 222 W Lafayette
W Palm Beach—Soc of Prac Chris, 412 N Olive

GEORGIA

Atlanta—Open Door, Chamber of Commerce

IDAHO

Boise—Unity Cen, 517 N 10th

ILLINOIS

Chicago—Unity Fellowship, 25 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, 4307 S Mich
Peoria—Unity College, 1821 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, Mine Workers bldg

INDIANA

Indianapolis—Unity Cen, Kresge bldg; Truth Cen, 4455 Bdwy

IOWA

Cedar Rapids—Unity Cen, 728 4th Ave E
Davenport—Unity Cen, Whitaker bldg
Des Moines—Unity Cen, K P bldg
Sioux City—Truth Cen, Davidson bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Topeka—Unity Cen, Jayhawk Hotel
Wichita—Truth Cen, 420 Riverview

KENTUCKY

Lexington—Unity Cen, 581 W Main
Louisville—Truth Cen, 1322 S 4th; Unity Truth Cen, Ft Nelson Hotel

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 114½ W Kearsley
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Chr, 209 W Dutton
Muskegon—Unity Cen, Occidental Hotel
Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 2947 Park; Unity Soc, Plymouth bldg
St Paul—Unity Cen, Frontier bldg

MISSOURI

Kansas City—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn
St Joseph—Unity Cen, Empire Trust bldg
St Louis—First Unity Soc, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Soc, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black
Helena—Meta Cen, Unitarian Church bldg

NEBRASKA

Lincoln—Unity Soc, 1548 O st
Omaha—Meta Lib, 307 Patterson bldg; Unity Cen, Courtney bldg

NEVADA

Reno—Unity Cen, 106 State

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Haddonfield—Carrie Steinmetz, 252 Windsor
Newark—Unity Soc, Berwick hotel; Truth Cen, 97 S 10th
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque—Unity Rdg Rm, 210 N 6th
Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Unity Soc, 50 Livingston
Buffalo—Unity Soc, Hotel Statler
Jamaica, L I—Unity Soc, Franklin Hotel
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Unity Class, 42 W 129th
Rochester—Unity Cen, Seneca Hotel
Schenectady—Unity Soc, 1029 University
Syracuse—Carter, 155 E Onondaga

OHIO

Akron—Unity Cen, Pythian Temple
Canton—Unity Soc, Harris Arcade bldg
Cincinnati—Unity Cen, 26 E 6th; New Thought Temple, 1401 E McMillan
Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead
Columbus—Unity Cen, 80 W Starr
Dayton—Unity Cen, Dayton Industries bldg
Hamilton—Unity Temple, 117 Ross
Marion—New Thought Studies, 454 Summit
Toledo—Unity Cen, 404 W Bancroft
Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Bartlesville—Truth Cen, 209 Central Nat'l Bank
Muskogee—Unity Cen, 803 W Bdwy
Okmulgee—Mrs G F Wyvell, Okmulgee bldg
Tulsa—Unity Reading Rm, 1242 S Boston; Mrs Wilson, 511 E Marshall

OREGON

Eugene—Unity Cen, Miner bldg
Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport—D M Andrews, 107 S Main
Erie—Unity Cen, Reed Hotel
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut
Pittsburgh—Unity Cen, 435 Penn
Wilkes Barre—Alice Sadler, 315 Miners' Bank bldg

TENNESSEE

Chattanooga—Unity Cen, James bldg
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Temple, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

UTAH

Salt Lake City—Unity Study Class, Cullen Hotel

WASHINGTON

Seattle—Unity Soc, Henry bldg; Seattle Cen, 1123 5th; Unity Soc, 421 Belmont N; The Bon Marche
Spokane—Metaphysical Book Sh, 821½ 1st; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy
Yakima—Church of Truth, 2d and B sts; Meta Cen, 301 N 2nd St

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise
Milwaukee—Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, 99 King William
Brisbane—Unity Cen, Albert House
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary—Unity Cen, 221a 8th ave W
Edmonton—Unity Cen, 10576 104th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 279 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 765 A Yonge
Vancouver—Unity Church of Truth, 641 Granville
Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

Boscombe Hants—E Quinion, 20 Gordon rd
Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

GERMANY

Heilbronn am Neckar—H A Hahn, Frankfurterstrasse 8

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

Training School Observations

From the brief history of the Unity Training School certain facts are already taking shape. It is noticeable, for one thing, that students who attend the Training School for any part of one session are likely to return the next year. For instance, it was found that twenty-seven per cent of the 1931 enrollment was made up of students who had attended at some time during the 1930 session.

It has also been observed that only one of every five students registered before coming to Kansas City. This made it difficult for the management to arrange for proper accommodations. A number of registrations for the 1932 session have been received, and it is hoped that all who are thinking of coming will communicate with the dean of the Training School, so that he may have some idea of the number to expect. Address your letter to 917 Tracy, Kansas City, Mo.

Harmony through Study of Truth

At a recent meeting of the Unity workers at headquarters Charles Fillmore made an interesting statement in regard to the Unity correspondence course.

He said that when troubled persons seek his advice he always recommends the Unity Correspondence Course as a means of restoring harmony in life and affairs. He believes that this course will help any person to formulate his ideas, ideas about God, about Christ, about Truth in general. Mr. Fillmore said that one's being definite in the matter of one's beliefs is necessary in applying those beliefs to one's affairs.

The Unity Correspondence School Department will be glad to send you, upon request, a folder describing the course. Address your request to 917 Tracy, Kansas City, Mo.

At this time, when so many adjustments are being made in the world's affairs, it is of interest to note that a greater number of people are reading the Bible than ever before. We might mention that during the Christmas season just past our sale of Bibles was more than double that of the previous one. The *American Standard Version* of the *Nelson Teachers' Bible* is used and sponsored by Unity School. It is self-pronouncing, and has many attractive features. Bound in fabrikoid; price, $4.50.

In March, 1931, "Holy Bread," a story based on a true incident, written by Zelia M. Walters, was published in *Weekly Unity*. This story was so enthusiastically received that we decided to publish it in booklet form, and it is now ready for distribution. We want Unity people and their friends everywhere to have it, so we have made the price only ten cents a copy, and, better than that, when an order numbers twenty copies or more, the price will be five cents.

"As for me and my house, we will serve Jehovah." This should be the slogan of every home today. With parents constantly and lovingly instilling this thought into the minds of their children, many of the nation's problems would be solved. Parents will find *Truth in the Home*, a book by Alice L. Ruth, a real help in the spiritual training of their children. Price, 75 cents.

"The pioneer souls of the world sometimes bemoan the passing of the wilderness frontiers, saying that life has grown tame and flavorless," writes Elinor Heath, in "The Adventure of Faith," an article to appear in May *Unity* magazine. "But there are always the frontiers of the unknown to explore, and the adventure of faith is the most splendid one of all." This article gives true instances of sure and swift answers to prayer as the result of unwavering faith. It is characteristic of the material offered in *Unity* magazine, a year's subscription to which is $1.50.

Cape Charles and Cape Henry, on the coast of Virginia, mark the passage of Chesapeake Bay into the Atlantic Ocean. On each cape stands a great lighthouse that sends out its powerful rays to guide ships into the bay. In like manner *Lessons in Truth* and *Christian Healing*, long used as textbooks by Unity School, continue to send out their illuminating thoughts to show mankind the way out of the ocean of doubt and limitation into the great harbor of Truth. One should take up the study of *Lessons in Truth* first, and then *Christian Healing*, the latter being for more advanced students of metaphysics. Price of each book, cloth bound, $1; in fabrikoid, $2.

"What shall I give a friend to read who is just becoming interested in Truth?" is a question that is often asked. It is well, of course, to give him something simple to start with, avoiding the deeply metaphysical books that might confuse him. We would suggest *Directions for Beginners*, a booklet by Charles Fillmore, price, 25 cents; *Lessons in Truth*, by H. Emilie Cady, the textbook for beginners, price, $1, bound in cloth, or $2 in fabrikoid; *Remember*, by Lowell Fillmore, and *The Sunlit Way*, by Ernest C. Wilson, cloth-bound books, price, $1 each; and *Lovingly in the Hands of the Father*, a book by Evelyn Whitell, in cloth binding, price, $1, or, in fabrikoid, $2.

The miniature Christ-head folder in black-and-white etching effect, complete with envelope to match, size 2½ x 3¼ inches, is now priced at 25 cents.

Rich Treasure in These Books

"For in good books a vein of thought
is found,
Which, mined, exhaustless gold
yields from the ground."

LET YOUR MIND be receptive to rich ideas, and you will find it easy to solve any problem that may confront you.

Truth books are an inexhaustible source of rich ideas, a treasure that will yield you help, whatever your need may be.

Do you want better health, more joy, greater prosperity, new courage, or deeper spiritual understanding? One or another of the Unity Truth books listed below will help you to find it.

Books on Healing
- HEAL THYSELF, *by Ruthanna Schenck*
- CHRISTIAN HEALING, *by Charles Fillmore*

Books on Joy
- REMEMBER, *by Lowell Fillmore*
- THE SUNLIT WAY, *by Ernest C. Wilson*

Books on Prosperity
- BE YE PROSPERED, *by Ruthanna Schenck*
- ADVENTURES IN PROSPERITY, *by Ernest C. Wilson*

Books on Courage
- CREED OF THE DAUNTLESS, *by F. B. Whitney*
- LOVINGLY IN THE HANDS OF THE FATHER, *by Evelyn Whitell*

Inspirational Books
- LESSONS IN TRUTH, and MISCELLANEOUS WRITINGS, *by H. Emilie Cady*
- WHAT ARE YOU?, *by Imelda Octavia Shanklin*
- ALL THINGS MADE NEW, *by Frances W. Foulks*
- THE TWELVE POWERS OF MAN, *by Charles Fillmore*

These books are bound in dark-green cloth, gold-stamped, and sell for $1 a copy

GOD'S PROMISSORY NOTE

April 1, 1932

To My Child:

"If ye be willing and obedient, ye shall eat the good of the land." "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Payable with interest at the { BANK OF UNIVERSAL SUPPLY
Your heavenly Father

THIS is a promissory note that you can absolutely count on. There is more real security in it than in all your other securities put together. Take it and place it in the safe-deposit box of your heart—this promissory note made payable to you, God's child, and signed by almighty God Himself. Let it be your unfailing assurance of safety and protection.

Our Prosperity Bank plan will help you to fulfill the conditions under which this promissory note is redeemed. The bank drill will help you to seek God's kingdom, to look to God as the source of your supply. As soon as your request for a bank is received, Silent Unity begins to cooperate with you in prayer.

Besides helping you to come into a consciousness of God's ever present, abundant supply, the bank plan offers you a convenient way in which to save for subscriptions to Unity periodicals for yourself, or for your friends, thus sharing with them your "interest" on the heavenly Father's note. Use the bank seven weeks, dropping in a coin each day. Then send in your savings, and tell us how it is to be applied. For two subscriptions to *Unity* magazine save $3.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank, and request the prayers of Silent Unity in my behalf.

Name .....

Address .....

City ..... State.....

U-4-32

. . . . . *Once a week it supplies you with Truth-building material* . . . . . .

Once in a while the foundation of a building is laid, and perhaps the framework erected, and then construction is halted because of lack of supplies. This is not unlike the experience of the student who starts out to erect a structure of Truth, and then, through failure to study or from lack of stimulating ideas, allows his progress to come to a standstill.

Weekly Unity is a help to any one who is seeking to build a temple of Truth, because it comes once a week with its Truth-building material. It is a constant source of stimulating ideas and helpful suggestions for solving problems.

To its readers *Weekly Unity* brings in each issue articles by outstanding exponents of Truth: poems with a note of inspiration, true accounts of answered prayer, Lowell Fillmore's weekly article, "Things to Be Remembered," a reprint of current religious news, and a metaphysical interpretation of the International Bible lesson.

Let *Weekly Unity* bring you week by week its supply of Truth-building material. It will come to you a whole year for the sum of $1.50.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

WHEN from the lips of Truth one mighty breath

Shall, like a whirlwind, scatter in the breeze

The whole dark pile of human mockeries:

Then shall the reign of Mind commence on earth,

And starting fresh, as from a second birth,

Man, in the sunshine of the world's new spring,

Shall walk transparent, like some holy thing.

—Moore